मेघदौत्यम्।

[मेघदूत-परिशिष्टम्।]

काव्यभूषण-कविपञ्चानन-विद्यारत्न विद्यारत्नाकर-[illegible]-

भारतरत्नोपाधिक गीतभारतनाम-संस्कृतकाव्य-विरचक-

कलिकाता। जेनेरालासेम्ब्लिज्-कालेजपूर्व्वाध्यापक-

पाटना-धर्म्माधिकरण-व्यवहारोपजीविना

श्रीत्रैलोक्यमोहन-गुह-नियोगी-कविकिरीटि-

बि-ए-बि-एल् विरचितम्।

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मेघदौत्यम् ।

[मेघदूत-परिशिष्टम् ।]

MEGH-DOUTYAM.

[A SEQUEL TO MEGH-DOOTAM.]

THE MESSAGE OF THE CLOUD MESSENGER.

———o———

काव्यभूषण-कविपञ्चानन-विद्यारत्न-विद्यारत्नाकर-मामूदपुर-कोहिनुर-भारतरत्नोपाधिक-कलिकाता-जेनेराला सेम्ब्रिज्-कालेज-पूर्व्वाध्यापक-पावना-धर्म्माधिकरण-व्यवहारोपजीविक-

श्रीत्रैलोक्यमोहन-गुह-नियोगि-कविकिरीटि-

बि-ए-बि-एल्-विरचितम् ।

BY

TRAILOKYA MOHAN-GUHA-NIOGI-KABI-KIRITEE, B. A. B. L.

HOLDER OF THE TITLES OF

Kabya-bhooshan. [The Poem-ornamented poet.]
Kabi-panchanan. [The Eloquent Deity of Poets.]
Vidya-ratna. [The jewel of Learning.]
Vidya-ratnakar. [The Ocean of Learning.]
Mahahmadpoor-Cohinoor. [The Cohinoor jewel of Mahahmadpoor.]
And Bharat-ratna. [The jewel of India.]

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are to be had
At the Sanskrit Depositary, No 30. Cornwallis Street, Calcutta.
And also from the author, at his address of
Pabna Bar. Pabna Post Office, Bengal, in India

—:o:—

☞ N. B. Every one is requested to notice the Errata,
printed and placed after the Introduction.

मेघदौत्यम्।

[मेघदूत-परिशिष्टम् ।]

MEGH-DOUTYAM.

[THE MESSAGE OF THE CLOUD-MESSENGER]



INTRODUCTION.

1. PREFATORY OBSERVATIONS.

Having received very great encouragement at the publication of my Sanskrit poem Geet Bharatam (The Lays of India) and having imbibed certain inspiring ideas from the study of the excellent and rare poem, Meghdootam of the great poet Kalidas, I ventured to compose and publish the sequel to it, by the name of Meghdoutyam. My soaring aim of serving and of reviving the most ancient and perfect classical Sanskrit language, is of unbounded height and of irresistible force. If I failed in my daring and arduous attempt, and if there appear any faults of any kind, in my work, I myself am to bear the entire odium and none else are responsible for the same. My only hope, is, as was formerly, on the charitable dispositions of my high-minded readers, who are very humbly prayed to pardon my faults, out of their magnanimity and good nature.

2. CRITICAL OBSERVATIONS.

Kalidas's Meghdootum is undoubtedly of the first rank of its kind in the world. So, it has been variously translated into the various languages of the world. It is a sort of bee-hive of Sanskrit idioms and expressions.

Its language is simply charming. It is, as if, chiselled and polished beyond measure. The settings of choice words and phrases, are like the dense kernels of pomegranate fruits Their combination produces, as if, chemical effect. Change a single word or phrase, and you mar the effect of it.

"A ray the more, a shade the less,
Would have half impaired that matchless grace."
Lord Byron.

The subject itself of Meghdootam is highly imaginative Several learned writers of great reputation have been tempted to select similar subjects for treatment, but whether they could even approach the author of Megdootam, is a question of serious consideration.

Great poets, like Kalidas, are regarded, not only as emperors of the domains of human hearts, but are regarded as emperor-makers. There is no knowing, as to how many emperors were born and were dead and departed without any serious notice, but Maharaja Vikramaditya of Ujjaiyini, was made immortal by his poets, especially by Kalidas. Those high-minded persons, who choose, like Maharaja Vikramaditya, to shine in the high firmament of literature and science, as brilliant stars, by rendering their valuable assistance of golden rays to the soaring bards and scientists, in their flights of imagination and invention, do really achieve great deeds of immortal fame, to which, the merely titled earthly stars can never approach.

Kalidas is decidedly superior to the charming magicians of inventive genius. The abra-ca-debra or iri-biri-siri of Kalidasa's utterance is surpassingly charming. It may safely be said that Kalidas has instilled, into his writings, the fine and etherial but embodied charms, whose existences can easily be perceived, even by the running readers, but whose structures can not be sufficiently discerned by the able and scrutinising critics and commentators.

Kalidasa's pen seems to be more wonderful than the magician's wand and mightier than the sword of the victorious general. It can subdue the unconquerable heart. The valhalla of literature is highly adorned by the superb figure of the great poet Kalidas, amongst the brilliant luminaries of eminent position.

If Kalidas would have written only Meghdootam and no other book, he would have even been classed as one of the greatest poets of the world. One sample is sufficient to determine the merits in general. The short poem of elegy was enough to place the poet Mr Grey, amongst the greatest masters of English poesy.

What nectre is to the heavenly beings, what honey is to the silvan sages, what money is to the heavily-burdened house-holders, what sweetmeats are to the little children, Kalidasa's poems are to the qualified readers. They are pleasing, nay, they are charming. They are enlivening, nay, they are electrifying. They are master productions of the master hand.

Make them by heart, and carry them in memory, like the amulets of charm, in some part of the body, and the devil of displeasure won't be able to touch or injure you.

If any one is willing to know what book is to be read, for attaining perfection in Sanskrit idioms and charming expressions, I would repeatedly recommend him Meghdootam, Meghdootam, Meghdootam.

It is needless to dwell at any length on the excellence of Meghdootam. No painter is needed to paint a lily, no champion is needed to defend an axiomatic truth. There is no paucity of excellent rhetorical expressions in Meghdootam, but its beauties are very cleverly exhibited by the unfailing art of implications, technically called Dhani (ध्वनिः) in Sanskrit.

There are several episodes for extolling the excellence of Meghdootam. One of them being that the learned

commentator, like Mallinath, used to say that (माघ मेघे गतं वयः ।) my life time has been given and spent in Magh and Megh. The assertion may be easily applicable in case of the poem of Magh, which is abstruse, difficult and voluminous ; but in case of Meghdootam, which is a moderate sized and easy piece, its application is unintelligible, unless it means, that it is very difficult to point out all the beauties of Meghdootam, in all their proportions of excellence and magnitudes, as it is difficult to count the stars of a given portion of the firmament, and to indicate their brilliance and proportionate magnitudes. An illustrious king of a respectable family of Bengal, was known to measure one's proficiency of Sanskrit, simply and mainly by his study of Meghdootam.

If any severe and bitter critic is disposed to find fault here and there, those faults may be like the black moles on the fair bodies of fairy-like ladies, which rather enhance than mar the beauty of the fair body, and on which, the happy Persian poet of Dewan Hafez's fame, can bestow the kingdoms of Samarkand and of Bokhara.

I would not have indulged in such length on such a subject, had I not have written a sequel to it. I was simply fascinated by the expressions of Meghdootam and have been induced to follow it. I had, at occasions, and especially at summer time, the honour of being requested by my learned friends and fellow workers to recite passages from Meghdootam, which I complied with, to their great satisfaction. It was desired that let the recitals of the passages from Meghdootam bring about the needed rains.

3. THE TESTS OF SUCCESSFUL POETICAL COMPOSITIONS.

As touch stones, fire, chemical processes and other experiments are the tests of genuine and good gold, so there are certain tests for ascertaining good and successful

poetical compositions. They should not be confounded with the ingredients of successful poetical compositions, which are generally treated in grammatical, metrical and rhetorical rules. The tests deal with the after effects of compositions.

These tests do not appear to be systematically treated in any book. In my humble opinion, the important tests of successful poetical compositions, which may cover others, that can be suggested, are a score in number. They are briefly enumerated below.

(1) That is good and successful poetical composition, which being, full of flavour and of wonderful ideas, can pleasurably and strikingly act on the heart, and head, and even on the body of the readers or hearers, who are sometimes led to exclaim immotional expressions, such as 'excellent' 'wonderful' 'worth a million', 'worth an empire' &c. and to make immotional movements of their bodies.

(2) Which is so attractive, that the readers and hearers want to read it and hear it, over and over again, and sometimes the hearers exclaim 'encore encore.'

(3) Which can easily and instantly be understood, completely be approved and easily be learnt by heart.

(4) Which is not considered inferior to any good and successful composition of its kind. When it defies comparison, it is deemed surpassingly successful.

(5) The effect of which is marred, if any portion of it be altered.

(6) Which is so very beautiful, that same or similar thought can not be expressed in a better way and style.

(7) Which is the model of its kind, and which can supply the readers and hearers with suggestions of fresh schemes and subjects of composition, and can make them good writers.

(8) Which can lead the readers to some sort of gain or advantage or to means of gain and which they want to secure with their own money.

(9) Which the readers want to retain in their memory, and which kindles the lively imagination of the readers, that leads them even to unseen universe and to its beauties as well.

(10) Which, or portions of which, can be aptly quoted to support or establish some propositions or opinions or arguments.

(11) Which can suit the tastes and spirits of different persons of different countries and of different ages.

(12) The reputation of which is such, that a foreigner is induced to learn the language, in which it is written, in order to read it in original.

(13) Which is sometimes followed by writers of reputation, in the same or similar subjects, and which is translated into different languages.

(14) Which deals a novel subject in a novel and attractive way.

(15) Which is universally and highly admired by the qualified critics.

(16) Which is, or portions of which are referred to, as authoritative in critical books and essays.

(17) Which is fit to be selected as a text book, for students of high attainments.

(18) Which survives the ravages of time, through different ages or periods.

(19) Which can dispel pressing anxieties or fears or pangs of readers, or can solve any difficult problem of the readers, or can furnish some light or valuable informations to the readers, in such a way, that the readers are willing to reward or regard and class its author, amongst the immortals, out of their noble quality of gratitude.

(20) Which can lead the readers and the hearers consciously or unconsciously to the Almighty Author of the book of universe, and the readers are sometimes led to exclaim such expressions as 'O God', 'good God,' 'Kind

Heaven,' 'Merciful father,' 'O Lord' and so forth, which is the ultimate and crowning aim of good and successful compositions.

There are certain classes of dexterous and clever compositions of ingenuity and of punning, which have their special indications in arrangements of set letters, words, and various ways of readings, as well as, of various meanings, and which act more on the head, like magical tricks, than on the heart, like scientific experiments. But if they can not pass the foregoing tests, they are not held in such high esteem, as the master-ieces of excellence and of charming beauty.

The values and potencies of all the foregoing tests are not the same or similar. They depend on their nature, as well as, on the tastes or judgments of different readers. All sorts of merits should not be expected in the compositions of particular lines. If they can satisfy the demands of the line of composition, in question, it is sufficient for the purpose.

Judging Meghdootam by the foregoing tests, it is submitted, that it stands prominently all or almost all the tests. Even if it be judged by the standard of the ingredients of good and successful poetical compositions, that is, by the linguistic, metrical, grammatical, and rhetorical rules and principles, and not only by those tests, that are based mainly on the after-effects of compositions, Meghdootam stands unrivalled of its kind, in the entire and extensive realm of the literature of the world.

4. THE STORY OF MEGHDOOTAM.

The story of Meghdootam is simple and short. It is briefly as follows :—

On account of some supposed fault or dereliction of duty, certain Jaksha was cursed by his king Kuber, and was banished by him, for the term of one year, from his capital Aloka, to the forlorn forest of Ramgiri hill of the Southern

India. While the Jaksha was living as an exile at Ramgiri, for some time, he happened to observe a dense cloud, on the first day of the month of Asar (June) and in a frantic and poetic mood of mind, requested the cloud, to carry his message, to his beloved wife at Aloka, as a messenger.

He describes the path of his cloud messenger from Ramgiri to Aloka, in the anterior part of Meghdootam, and he describes then his home at Aloka, the features of his wife, for the cloud's recognition and ultimately, his message, to his beloved wife, in the posterior part of Meghdootam.

5. THE STORY OF MY SEQUEL, THE MEGHDOUTYAM.

The story of my Meghdoutyam is also very plain and short. It is the reverse story of Meghdootam, and is briefly as follows :—

The exiled Jaksha's wife, having, in some advanced portion of the month of Asar (June), observed a dense cloud, proceeding from the southern direction of Ramgiri, towards Aloka, took it, out of her frenzy, to be a messenger of her banished lord, and wanted to learn from him, the news about her absent husband. In order to remove the doubts of the cloud-messenger, she recites in the anterior part of the book, the features and the expected doings of her husband, and the cause of his banishment. In the posterior part of the book, she describes her own incidents, in order to remove the doubts of the cloud-messenger, regarding her own identity. She understands from the deep sounds of the cloud, the consoling but painful message of her husband, and in her ardent love, and deep loyalty to the throne, asks, in her turn, the cloud-messenger, to carry her own message and earnest prayer to Kuber, their king, with the ardent expectation of getting relief, in having her husband's banishment cancelled by her convincing and imploring message, couched in suitable expressions of loyalty. The cloud-messenger fulfilled her desire, to her entire satisfaction.

Her husband's banishment was cancelled by Kuber, who was convinced of their loyalty and of the hardship of the punishment of the Jaksha, whose fault was only imaginary. To her great joy, her husband was ordered to be restored to her, and she thanked the cloud-messenger and Kuber, the king of kings, for the same.

6. THE CAUSE OF BANISHMENT.

I deem it, my duty, to offer my comments on the cause of the banishment of the Jaksha. For the readers may be led, from the very fact of banishment, to believe, that the the exiled Jaksha was a veritable criminal. This notion of theirs, might be strengthened by the mention, by the learned and able commentator like pundit Bharat Mallick, of the pouranic tale, from which, Kalidas might have formed the scheme of his Meghdootam. The tale, referred to above, is to the effect, that certain Jaksha was appointed by Kuber to guard and preserve the lilies of Mansaravara, for the purpose of adoring the God Mohadeva with them. But the Jaksha, having indulged himself in frolics of love with the fairy females, failed to guard them. They were destroyed by the elephants of Indra, the king of heaven. Hence the Jaksha was banished from his home by Kuber.

Kalidas might, very probably, have formed his scheme of Meghdootam, from the tale, mentioned above, but the idea seems to be quite untenable, that the very Jaksha of the pouranic tale, was the identical Jaksha of Meghdootam, from the following, amongst other, reasons :—

(1) The exiled Jaksha is the hero of Meghdootam. According to the rules of compositions, the hero of a poem should always be a real hero of all sorts of suitable qualifications. He should not be a criminal or an immoral profligate. Kalidas, the greatest master of poetic compositions, cannot be taken as ignorant or forgetful of this.

(2) Nowhere in his Meghdootam, Kalidas mentions his hero, the Jaksha, to be a criminal. What can be known

about the banishment of Jaksha, is from the first and the single stanza of Meghdootam. The phrases used there, indicative of banishment are स्वाधिकार-प्रमत्तः and अस्तंगमित-महिमा। Of which the latter phrase signifies very little about the point in question. Allowing every sort of interpretation of the first-mentioned phrase, namely, having been intoxicated by his own possessions, or having lost the privileges of his own position &c., the actual criminality of the Jaksha is not made out. It may be, that for his honest deeds, the Jaksha had to lose the privileges of his own position, just as Ramchandra, the hero of the epic poem Ramayan, had to lose the privileges of his own position, for no fault of his own.

(3) The utterances, attributed to Jaksha, are of high order, and are only suitable for a real heroic lover, and not for a profligate criminal.

(4) Reference to the very text of Meghdootam, goes to dispel the alleged criminality of the exiled Jaksha. He asks his cloud-messenger to attend the Mahakal Shiva, with regard and veneration (See 35th stanza of Poorva Megha). This was not for fear. Had it been so, the cloud-messenger would have been requested to appease Kuber, who was the real source of fear. But there is nothing in Meghdootam in that direction. It was out of esteem and not of fear, that the cloud-messenger was requested to revere Mohadev. In the 61st stanza, the very word भक्तिः (esteem) has been mentioned. There is no mention of any sort of apology. Jaksha should be taken to mean what Jaksha says.

(5) There is reference in Meghdootam to the very Mansharavar and to the Airavat elephant of Indra in the last but one Stanza of Poorva Megha, but there is no reference or hint whatever of the Jaksha's own dereliction of duty.

(6) Punishment or banishment is not necessarily the

indication of actual guilt. Think of Ramchandra, after whose name, Ramgiri has been so named, and the position will appear at once clear.

Had the Jaksha been a profligate criminal, he could not with consistency, have addressed his beloved wife, from the very place of his exile, without asking any sort of apology, or without exculpating himself from blame. It would be the height of audacity and shamelessness for a profligate criminal, to address in such tender and loving manner his wife publicly. Once think the banished Jaksha, as a profligate criminal, and the charm of Meghdootam will at once be marred and destroyed.

(7) It may be argued that, why did Kalidas not mention of the innocence of his banished Jaksha? The answer is that he has done so indirectly, by not mentioning his criminality and that he might have thought it, beyond the scope of his work to mention it expressly.

(8) Evidently, the banishment of Jaksha, took place after the banishment of Ram, after whose name Ramgiri has been so named. Now most of the pouranic tales precede the composition or collection of the very purans, and so they precede the time of Rama. If this be not admitted, it can not be contested that the poorans were collected and written by Maharshi Vyasa, the writer and one of the characters of Mohabharat. The ruinous battle of Kooroo-khetra took place during the life-time of Maharshi Vyasa, about 5000 years ago. In Meghdootam, the cloud messenger, has been requested by the banished Jaksha to see the very battle-field of Koorookhetra, which has been described as of sanctity-evoking distant past. (See 49th stanza of Poorva Megha).

(9). It seems that the legend of Udoyana, acquired a sort of sanctity for its distant past age, at the time of the banished Jaksha's message (See 31st stanza of Poorva Megha). This incident also goes to establish the point in question.

(10) Again, the cloud messenger has been requested to visit the flourishing city of Ujjaiyini. The most flourishing state of it, took place during the reign of Moharaja Vikramaditya, who has been immortalized by his encouragement of science and literature. It was an epoch of the advancement of Learning. An era was started from his reign, which is supposed to have commenced at 56 B. C. Any how the pouranic age preceded the flourishing age of Ujjaiyini by thousands of years. So the Jaksha of the pouranic tale can not be the identical Jaksha of Meghdootam. (See 28th stanza of Poorva Megha).

(11) It is needless to multiply such instances, from the text of Meghdootam. The whole text of it, will bear out in one way or the other, the above mentioned view of the author. Of course, the Jakshas have been treated as superior sorts of ordinary beings, having special following.

(12) None of the able critics and commentators, appear to be disposed to maintain the criminality of the banished Jaksha of Meghdootam. For to do it, is to deface the very poem of Meghdootam. So much space would not have been given by the author to this subject, had he not met certain scholars, who unconsciously entertained the opposite views and impressions, which require to be reconsidered in the light of the above mentioned reasonings. Any how, apart from the discussions about the non-identity of the Jaksha of the pouranic tale, and the banished Jaksha of Meghdootam, it has been thought proper for the wife of the exiled Jaksha, to exonerate her loving and heroic lord, from the unfounded blame and accusation. So the cause of banishment has been recited in a definite legal and loyal way in my Meghdoutyam. It remains for my learned readers to consider about its assumed fitness and propriety.

Whatever be the actual cause of the banishment of the

Jaksha to Ramgiri, according to the idea of Kalidas, the author of Meghdootam, it has been thought proper to mention that cause in my Meghdoutyam. It is the duty of the wife of the banished Jaksha, to exonerate her lord from any supposed blame. That cause of banishment of the Jaksha, has been recited by his wife to be no other than the Jaksha's attempt to have the duty-laiden slave trade, cancelled. Kuber, the king, fearing the loss of his taxes, asked the Jaksha to stop in his exertions, and on his refusal to do so, was cursed and banished from Aloka to the forlorn hill of Ramgiri, for the term of a year. (Please look at my errata).

It appears, that Kuber himself did not approve so much the slave trade, and tried to disparage it by heavy duties. But on account of the high indignation of the public, at the banishment of the Jaksha to Ramgiri, for attempting to abolish the slave trade, Kuber was induced to abolish it altogether. This fact has been noticed in the 25th stanza of my Meghdoutyam, p. 27. Since then, at the commencement of the rainy season, when the head is cooled down, Kuber, the king of kings, was further induced to order the cancelment of the Jaksha's banishment, much to his own credit and reputation.

7. RAMGIRI AND ALOKA.

The two most important places, mentioned in Meghdootam, are Ramgiri and Aloka. Of these, Ramgiri has attracted the serious attention of the critics and commetators, while Aloka has attracted little or no attention at all.

I beg to place on record my views regarding both of them, according to their requirements and importance.

8. RAMGIRI.

No hill or hilly station, by the very name of Ramgiri, has been pointed out by any critic or commentator. It appears that there is a hill station by the very name of

Ramgiri in the southerm part of Deccan. It has been noticed in Mr. R. C. Dutta's excellent work, the Economic History of India, edited in 1902, A. D. The passage in question runs thus,—"Dr Buchanan left Seringapatam on his way back to Bangalore. ...... Ramgiri was the next important place on the way, but had grievously suffered by Lord Cornwallis's invasion of Mysore in 1792".

Though a hill station of importance, noticed here, by the very name of Ramgiri, sought after, yet this does not serve the purpose, in question. It does not fulfil the conditions, indicated in the descriptions, given in Meghdootam, regarding the path of the cloud-messenger, from Ramgiri towards Aloka, they go to point out a hill, described in Ramayan, in the vicinity of Chitrakoot mountains, which are situated towards the south-west of Allahabad (Prayag). city.

That hill, which seems to fulfil the conditions, indicated by the descriptions of Meghdootam, has been described by Mr. Griffiths, the principal of the Benares College, in his English translation of Ramayan, as follows :—

"Through woods, for many a league, he passed,
Over rushing rivers, full and fast,
Until a mountain, fair and bright,
As lofty Meroo, rose in sight."

This mountain appears to be the same, as Ramteck (Ramtinsi or Ramtege, meaning Ramgiri) of the various learned critics and commentators. This view has been upheld by Mr. Griffiths himself, whose opinion has been quoted with approval, by the author's class-mate Baboo Navin Chandra Das, Kabi-Goonakar, M.A., B.L:, in his valuable treatise, named—A note on the Ancient Geography of Asia.

This Ramteck, which was placed within the extensive Dandaka forests, is also supposed by me to be the Ramgiri

of Meghdootam. Teck or tila in Bengali and Hindi means elevated mounds or heaps of earth, as Kangsa tila of Mathura And Dandakaranya was formerly, the place of banishment of the convicted persons. In our time, this Ramgiri has been turned into a fair town, owing to the vicinity of railways. This improvement is due mainly by the influence of the civilized British administration of the country.

9. ALOKA.

According to the views, entertained by me, the original position of Aloka was, at a time of over 50000 years or so, within the north polar region, on a certain northern peak of Meru or Soomeru mountains, which are named in Amarcosh lexicon as Sooraloy (सुरालयः) or House of gods. Since the depression of those regions, beneath the level of the sea water, on account of some furious earth quakes or some other natural causes, the position of Aloka and of most other places of the north polar region, were transferred to the extensive plateau of central Asia, and migrations of some sections of the original Ariyan race of the arctic region, were made to Scandinavia Novazamla and Novascotia, in the north of Europe and to certain portions of North America, which was known as Nagpori (region of the hill tribes) or Patalpoori (region of the antepodes).

These assertions may seem very strange to several or some of my readers, who learnt from several European writers of high reputation, that the age of the world is only about 5000 years B. C. and the age of the Vedas, the oldest books of the world, was about 4000 or 3000 years B. C. So it seems necessary to treat the subject at some length.

10. THE AGE OF THE WORLD.

It is extremely difficult to ascertain the age of the world, that is, the age of its formation. It is enormous. It is, in a

manner, beyond the measure of calculation. Even those scholars, who adopt the Christian views, do not actually support the popular impression, that the age of the world is only 5000 B. C.

What they urge and inculcate is, that, since the deluge, the age of the world is 5000 B. C That does not lend any support to the erroneous popular impression about the world's age, being 5000 B C.

The geological and other cognate scientific researches of the European and American scholars, go to establish the theories, about the ages of formations of different stratified rocks and stones, according to the nature of fossils, contained in them, by the several multiples of the above mentioned age of the world.

11. GEOLOGICAL CALCULATION OF AGES.

The Geological ages are four in number. They are again subdivided into sixteen periods of various durations. They are briefly shown in the following tabular form ;

Geological ages		Periods	Average Duration.
1. Primary	(1)	Permian	About 100,000 Years.
(or Palaeozoic)	(2)	Carboniferous	or in other words
	(3)	Devonian	,, enormous.
	(4)	Selurian	,,
	(5)	Cambrian	,,
2. Secondary	(6)	Cretacious	,,
(or Mesozoic)	(7)	Jurassic	,,
	(8)	Triassic	,,
3. Tertiary	(9)	Pilocene	,,
(or Coinozoic)	(10)	Miocene	,,
	(11)	Oligocene	,,
	(12)	Eoçene	,,

4. Quarternary (13) Pleistocene (Glacial) Over 500,00 years
(14) Interglacial-Over 50,000 years.
(15) Re-glacial Over 50, 000 years.
(16) Recent (post re-glacial) : 8000 years.

There are various differences of opinions, about the periods and their durations. according to different geologists. The duration of the recent period is generally given by the European geologists, to be 50,000 or 60, 000 years. While doctor Croll's calculation gives the duration of the recent period, to be 80, 000 to 100, 000 years. On the other hand, the American geologists give very reduced duration of about 8000 years for the recent period, which is made to approach the Christian calculation of the age of the world, since the deluge.

We have taken roughly the average of the several geological calculations, and the reduced calculation of the recent period.

12. PERIODS OF HUMAN EXISTENCE.

It is said, that human beings existed even in the tertiary age. Referring to the different sorts of civilizations of the human beings, in different ages and periods, according to the nature of their implements, made of stone, iron, bronze, &c as found out by archaeologists, in the digged cites of the ruined towns and cities, the recent geological period is subdivided into the four following subperiods, namely:

(1) Palaeolithic period (of stone implements.)
(2) Iron period.
(3) Bronze period and
(4) Neolithic period (of recent stone implements).

13. THE ARIYAN CALCULATION OF AGES.

The Ariyan calculation of ages and periods, generally approaches to the calculation of ages and periods of the geologists.

The Ariyan period or mahajug, consisting of four jugs of satya, treta, dwapar and kali, with their two twilights, extends to 12,000 years. According to Pouranic views, these years are the years of gods, that is 365 times 12,000 years. The Pouranic views are supported by the fact that kalijug has only 1,000 years, while satya jug has 4,000, treta 3000 and dwapar 2,000 years. But Kalijug commenced since the battle of Kurookhetra, which took place about 5,000 years ago, and still we are in Kalijuga, the symptoms of which still prevail, there being no other explanation of this, than the Pouranic views. According to Pouranic views, the Ariyan Mahajug seems to approach the quarternian age of the geologists. Otherwise, if those 12,000 years be taken as ordinary years, the Ariyan Mahajug approaches to a geological period of the American geologists.

According to the Ariyan calculation, 1,000 such Mahajugs constitute a Kalpa or a day of Brahma (the Creator.) It is said, that, when Brahma wakes, creation is effected and it lasts during his day, and in his night, creation remains dormant. The age of Brahma is said to be 100 years, at the end of which, the creation will he destroyed. After that, there will be an altogether new creation, which will also follow the said rules.

Now, whether the above mentioned Pouranic calculation of the Mahajug, be accepted or not, the calculation of the Ariyans, as well the calculation of the geologists, all alike go to discard the view, that the age of the world is only 5,000 years B C.

14. THE HOME OF THE ORIGINAL ARIYANS.

During the inter-glacial period, the weather of the north polar regions, was congenial, and the original Ariyans had their homes there, as will appear from the following observations.

(1) From the long days and long nights, of even six months duration.

There is Vaidic evidence in the Taittiriya Brahman, that a day of the gods (original Ariyans) is equivalent to a year of the man, that is six months form the day, and six months form the night.

This is corroborated by smritis purans, and almanacs. This is supported by traditions and practical observances of the ceremonies of the Indian Ariyans. Utterayan, that is, halfyear of hot season, when the sun comes nearer to uttar or north, is the day of gods (original Ariyans) and Dakhinayan, when sun goes to south, is the night of the gods.

(2) From the variable durations of the long days and long nights of gods, inhabitting different places of the north polar region, in different latitudes, as evidenced by Vaidic descriptions.

(3) From the long dawns, as described in the Vedas.

(4) From the horizontal revolutions of the stars, like that of an umbrella, made to turn round horizontally over the head, as is evidenced from certain passages of the Vedas.

All these phenomena are only possible in the polar regions

(5) From the nature of the Vaidic gods and deities. The sun, the day, the dawn, were all hailed.

(6) Fire was hailed, and the presiding deity of fire was worshipped. Fire gave light during the dark long nights, and distributed warmth during the cold weather, which generally prevailed.

15. THE NORTH POLAR HOME OF THE ARIYANS.

The home of the Ariyans, was in the north polar or Arctic region, and not in the south polar or Antarctic region, as will be clear from the following observations.

(7) From the fact that Utterayan was the day and the Dakshinayan, the night of the gods (original Ariyans).

(8) From the vertical position of the Dhrubatara (North

polar star). and of other constellations, that were adjacent to it.

(9) From the fact, that the sun disappeared, during its southern course, hence the dark region of Jama (Pluto, the god of death) is described, to be on the south.

(10) From the fact that the countries, to which the original Ariyans migrated, at the time of the submersion of the north polar region, on account of the glacial action, or frightful earth-quakes, or some other natural causes, are all adjacent to the north polar region.

(11) From the traditional beliefs, that the residences of the gods, were towards the north from India And the Hindoos, at the time of worshipping their gods, take their seats, with their faces generally towards the north.

(12) From the fact, that the Ariyans came to India from the north.

16. THE AGE OF THE VEDAS.

According to the geologits, the north polar region was invaded by the very severe cold weather, during the reglacial period, and extensive depressions of the north polar region, took place during that period, and deluge took place in that region.

During the recent or post reglacial period, the north polar region is covered with ice, and it is not habitable, as it was not habitable during the reglacial period. So the original Ariyans must have lived originally in the north polar region during the interglacial period, or at least during the commencement of the reglacial period.

Now, the language of the original Ariyans, was Sanskrit, meaning refined. It was also called Deb Bhasha (language of gods that is of original Ariyans) and vedas, composed in old Sanskrit, were their scriptures. There are internal evidences, as mentioned above, in the vedas, that they belonged to the Ariyans, who lived in the north polar region.

When, during the reglacial period, there was depression of the north polar region, the original Ariyans migrated to the extensive plateau of central Asia, with their vedas and other articles.

Now, taking the duration of the reglacial period to be 5,0000 years, and the duration of the recent period to be 8,000 years, and the vedas having been in existence, say, during the 2,0000 years of the interglacial period. The age of the vedas comes up to about 78,000 years. Allowing a margin of, say, about 2,0000 years, the age of the vedas comes up yet over 5 0000 years.

Wherever the civilized and patriotic Ariyans migrated in strong bodies, there they carried their Vedas and import ant books, there they named some of their big and important cities, rivers, and hills, after the names of their own cities, rivers, and hills of their original north polar homes and regions. This practice is followed even now by the civilized nations of the world, to some extent. The Ariyans even named some of their children with the names of their gods, goddesses and sages.

Some of the European scholars, having observed the names of certain Indian places, rivers, races, and hills in certain Vedas, they are of opinion, that some of the Vedas were composed in India at about 3,000 or 2,000 years B.,C. Can these cursory opinions claim, under the foregoing observations, any sort of compliance to them ? Can their eminent propagators remain any longer satisfied with them ? It is humbly submitted, not.

It is clear from the historical evidence of Rajtarangini of Kashmir, and of other books, that the ruinous battle of Kurukhetra took place, about 5,000 years ago, that is about 3,000 years B. C. The poorans are said to have been collected or written by Maharshi Vyasa, who was the author and a character of Mahabharat itself, and who was alive at the time of Kurukhetra battle, So the very age of

the poorans, is evidently over 5,000 years or at least 3,000 years B. C.

Now, there can be little doubt, that the Vaidic age, is older by thousands of years, than the aforesaid Pouranic age. Even at the Pouranic time, some of the Vaidic expressions were enveloped in impenetrable dark and obscure myths. There are several unfounded tales in Poorans, about some appropriate Vaidic expressions. From the Vaidic expression that the God Indra drenched the uncultivated waste land (अहल्या—Ahalya) with rain water, and made it fruitful, the absurd Pouranic stroy was framed, that the God Indra made immoral and illicit connection with Ahalya, the wife of his preceptor Goutam, who cursed Indra, and Indra had several sores all over his body, which were converted into so many eyes, by the blessings of that sage, on the humiliation and repeated prayers of Indra. There being reference in the Vedas, as to the thousand eyes of the providence. Once only think of the enormous distance of the mythical Vaidic age from the aforesaid Pouranic age, and the opinions of the European scholars about the age of the Vedas, will appear of what they are worth. Even the very truth-loving western scholars, may be disposed to reconsider and alter their views, in the light of these recent researches. It may be, that there were some additions or some interpolations in some places of some of the Vedas. But the very old age of the Vedas, remains beyond any doubt.

Over and above that, vast masses of evidence, about the existence of the Vedas, previous to the above mentioned deluge or depression of the north polar regions below the sea level, are exhibited in the very Poorans (ancient histories) themselves. It is mentioned in them, that the God Vishnoo held and preserved the Vedas from the deluge. This is corroborated by the poet, Joydeva, who says,—"प्रलय पयोधिजले धृतवानसि वेदम् ।" (O Hari, thou didst hold and

didst preserve the Vedas from the water of the deluge.) and "वेदानुद्धरते" (To him, who didst extricate the Vedas.)

It is needless to enter into further discussions on the subject. Suffice it to say, that the Vedas, which existed from the sanctity-evoking and myths-promulgating ages, were learnt by heart, by the devoted students, and that they were subsequently classified and regularly written out by the sage Veda-Vyasa. Had he or any one else, composed the Vedas in India, the authorship of the Vedas would have been attributed to definite persons, and their names would have been handed down to this time. But the Vedas are so old, that their authorship is attributed to no other persons than the Creator (Brahma) himself.

The evidence of Indian tradition should have preference to the mere suppositions of the western scholars, based on insufficient data.

It is argued by some, that how could the Vedas have been preserved so long, down to the age of Veda-Vyasa? The answer is, that if the Vedas could have been preserved for centuries, through memory, they could have been preserved, similarly, for any multiples of centuries too. Actually speaking, we do not know exactly and correctly the process of the previous preservation of the Vedas, nor the capacities of their students. The Vedas were called srutics, because they were to be learnt from verbal recitals and to be preserved in memory generally; or because they were verbally revealed to different sages at first. It is supposed that for the sake of references, the Vedas might have been recorded and preserved on palm leaves or bhoorja barks, which are still supposed as sacred vehicles of sacred texts. That question does not shake or destroy our position already gained on strong evidence. Anyhow the Vedas have been preserved, to certain extent, to the present time.

I have no more space to enter into detailed discussions on these points, here. Some other abler hands of better

circumstances, may take up these subjects hereafter, and may throw more light on these points. I can not stop without mentioning, that in writing out this part of my introduction, I received much light from the writings of able antiquarians, geologists, historians and scientists, especially of Mr. B. G. Tiluck.

17. THE ARIYAN MIGRATIONS.

In order to trace the position of Aloka, in question, I can not but deal about the migrations of the original Ariyans from their north polar homes. This I should do very briefly, although volumes may be written on and about the subjects.

On account of the severe cold of the reglacial period, and of the extensive depressions of the north polar regions, and consequent deluge, caused by frightful cosmical convulsions, or earth-quakes, volcanic actions or some other natural causes, the original Ariyans were compelled to leave their north polar homes and to migrate to adjacent and suitable places, in bodies.

The main branch of the Ariyan race, migrated in a body to central Asia and settled there on the plateau. Its general name became Debsthan (The celestial country). It was also called, afterwards, by the name of Utter Kuroo. It seems, that from this Ariyan settlement, the entire continent was named Arya (आर्य्या) that is Asia.

This main branch of the original Ariyans were successful in preserving their refined Sanskrit language, their valuable Vedas and some other important books, from the ravages of times.

Some minor branches of the original Ariyans seem to have migrated from their north polar homes, to the north of Europe, that is to Nava Scotia (नवकाश्री—New Kashi) to Nava Zamla (नवजम्बूल—New Jamboola, where jamboo fruit trees flourished) just as New York of north America was

named by the British and Irish immigrants, after the discovery of America by Columbus. Some of the Ariyans settled in Lapland (लब्ध्खण्ड—Acquired country) and some others settled in Scandinavia (स्कन्दनाभ—central country of the followers of Skanda, the warrior God).

Some other minor branches migrated to the northern countries of North America, which was since named as Nagpoori (नागपूरी—country of the hill tribes) and Patalpoori (पातालपूरी—country of the antipodes) by the Asiatic Ariyans.

All these minor branches of the original Ariyans were mixed up in time, with the native inhabitants of the soil and gradually lost their Sanskrit language. But they left unmistakable traces of their Sanskrit language, on the native dialects.

18. THE ARIYAN MIGRATIONS FROM CENTRAL ASIA.

Devsthan or Central Asia, was called by the European writers, as Celestial country or roof of the world, and by the subsequent Ariyan writers, as heaven (स्वर्ग-Sarga) Himaloyan mountains were its southern frontier. It was here, that the Ariyans attained very great civilization. They had not only their fleets of ships, but they used the aerial conveyances (व्योमयान or पुष्पकरथ or विमान). They used electricity for various purposes.

But on account of the very severe cold of the last part of the reglacial period, the Ariyans were compelled to leave their adopted home of Central Asia and to migrate to India.

The main branch of the Ariyan race migrated to the fertile country of Hindoosthan, where they preserved their Sanskrit language and their Vedas and other important books. Most of these books have been destroyed by the ravages of time. They named the country as Arjasthan (Arjaverta,) and Hindusthan.

Some minor branches of the Ariyans, migrated to Persia, which was called Iran after the Sanskrit word Ariyan.

Some settled in Herat (हरिराष्ट्र—Harirastra). The river of that place was called Harirud (हरिनद-Harinad). Some settled at Candahar (गान्धार-Gandhar). The princess of Candahar (गान्धारी—Gandhari) was married to King Dhritarastra of Hastina (Delhi). The name Gazni, indicates its origin from the Sanskrit word gaj (गज) meaning elephant. Kabul seems to be the corrupted form of the Sanskrit word Kamboj (काम्बोज) that is the country, south of Bokhara. Beluchistan seems to be the same as Balhika-sthan (बाह्लीक स्थान) that is the country, inhabited by the immigrants from Bahlik or Balk.

Some other minor branches of the Ariyans seem to have migrated to some other countries of Asia, namely, to Palestine, (पालस्थानम्—Palsthanum, the land of Pals or Kings,) the country, whence Christianity was spread out in the world.

Some suppcse, that the very name of the Lord Jesus Christ was another form of the Sanskrit words (ईशः कृष्णः Isas Chrishna, the god Chrishna.)

Observing that most of the moral doctrines of Christianity were already existing in the sacred books of the Ariyans, and in the alleged teachings of god Chrishna in the renowned Sanskrit book of Srimat Bhagabat Geeta, certain inquisitive European Scholar went so far, as to publish a book, by the name of "the Bible in India."

Whatever be the connection of Christianity with India, it may fairly be considered as the propagator of the important religions and chastening civilization of the world. Buddhism was spread from India. Buddha's birth place was in Kapilavastu in India. Buddha Gaya of India, where he is said to have attained his final salvation (निर्व्वाण मुक्ति—Nirvan Mookti) is still held in high esteem, as a place of pilgrimage by the. Buddhists, who form about one-third of the population

of the world. Islamism is not much different from the Vedantic religion of the Ariyans.

Every religion is good in its own way. The point at issue, rests on the mode and capacities of its devotees, in working out the process for salvation. The differences of sects show the differences of capacities of the followers of a religion.

The advantage of the Ariyan or Hindu religion consists in this, that like the school and college classes, it embraces all the forms or phases of religion, that may suit the capacities and education of every grade of its devotees. The devotee of lower ideas or capacities, can, by practice and training, rise by steps, as if, of stair case, to the highest and most effective form of religion. No higher form of religion could ever be conceived anywhere, by any body, at any time than that of the Ariyans. Their powers were so much developed, that they could strike wonder even of the saints. It requires volumes after volumes to deal such an august and extensive subject, and it is not my purpose to enter into it, at any cost, in this my introduction, where the subject, though of vital interest, will be considered as irrelevant.

Some Ariyan immigrants went to and settled in Armania (ब्राह्मणीय—Brahmaniya, the country of the Brahmans) and some others went to Phoenicia (पण्यशायिन्—Panyashayins, merchants) to the west. Some went to China (चीन—Chin, the country, full of deers) and to Japan (तपन—Tapan, the the country of the rising sun,) to the east.

19. THE ARIYAN SETTLEMENTS OF EUROPE.

Some other minor branches of the Ariyans seem to have migrated to the several countries of Europe, which continent itself seems to be called so, from the Sanskrit word आर्य्यपा—Arjapa, the sheltering continent to the Ariyans.

Some of the Ariyans went to and settled in Greece (गिरीश—Gireesh, that is the country of the followers of Gireesh, the great God.) Some went to and settled in Italy (लाटी—Lati, that is the country of Latis, a section of the Ariyan people), which was formerly called Latium. Some went to and settled in Austria (अस्त्रीय—Austriya, belonging to the armed class of the Ariyans.) Some others went to and settled in Russia (राष्ट्रीय—Rashtriya, belonging to the Ariyan sphere of the empire.) The word Cossack seems to be connected with the Sanskrit word (कौषिक—Koushick, the followers or descendants of king Kushick.) Some of the Ariyans seem to have migrated to France, the country of the French (प्राच्य—Prachya, the eastern people.) It seems that France was originally called Prachya-Sthal (प्राच्यस्थल—the land of the eastern people.) But for the sake of brevity, the phrase of Prachya-Sthal was divided into two parts, and each part was separately used to indicate the country. Prachya was rendered into France, and Sthal was rendered into Gaul. So the country was named both France, and Gaul. But the case seems to be otherwise with Portugal, which also seems to be formerly named Prachya-Sthal (प्राच्यस्थल that is land of the eastern people.) Here the phrase of Prachya-Sthal remained entire. Normandy, on the other hand, seems to be the same as Sharman Khanda (शर्मनखण्ड—that is the land of the Sarmans or Brahmins, who are the northmen of the lexicographers. So Burgundy seems to be the Sanskrit Barmagandy (वर्म्मगण्डी—The band of Barmans, the Ariyan warriors.)

The original derivation of the word Spain seems to be the Sanskrit word "Ariyan, from which the word Iran was formed to mean Persia. From the word Iran the word Ispahan was developed to mean the capital city of Persbia. And Spain seems to be another form of the word Ispahan. The history of Mohammedan invasions, goes to support this supposition.

Some of the Ariyans seem to have gone to and to have settled in Switzerland (सौर्य्यखण्ड—Sowrarja-khanda, the land of the warriors of the solar race of the Ariyans,) some others went to and settled at Venice (वनिज्—Vanij, traders.)

The word German seems to be the same as Sarman (शर्म्मण्) and Germany is the country of the Sarmans or Brahmans, that is high class Ariyans. Germany seems to have been peopled by the original Ariyans of the north polar regions, who had to migrate to the north of Europe, and who after their mixture with the nations of the place, were called the Teutons. The German people seem to have prediliction for learning Sanskrit. This goes, in a manner to support the foregoing proposition, as if intuitively. Prussia seems to be the same as Sanskrit पृथ्वीशीय Prithwishia, belonging to the emperor. Saxony (शुक्सैनी Shooksheni) seems to be peopled by the shooksheni clan of the Ariyan warriors.

Holland (हलिखण्ड) seems to be the country of the agriculturists of the Ariyan nation. The very word Ariyan is rendered derivatively to mean agriculturists, that is, who for the first time, began to live on the produce of the civilized mode of agricultre, and not on fruits, fishes and animals only, as did the savage nomad races.

Belgium seems to be the same as Balaramiya (बलरामीय) that is the land of the followers of Balaram, who is the Ariyan presiding deity of agriculture, and is represented with a plough.

Denmark seems to be derived from Dhanesharka (धनेशार्क) that is the country, where the sun was discovered to be the producer of riches, that is crops. The sun having appeared as faint in the northern regions, but appearing glazing for the first time, in Denmark, to the migrating Ariyans.

England (अङ्गखण्ड—Angakhanda or the Country of the Ariyans, who were the inhabitants of the Ariyan province

of Anga, now applied to the Bhagalpoor division of Bengal.) England was peopled by the Angles and Saxons, from the provinces of Germany, which were in their turns, peopled by the Ariyans, as stated above.

Scotland seems to be the same as Saketa-khanda (साकेतखण्ड), that is the country. peopled by the Ariyans, who inhabited the province of Saketa, now applied to the province of Ajodhya.

Some of the Ariyans settled in Ireland (आर्य्यखण्ड—Ariyan land). The word Ire itself is equivalant to the word Ariyan. It is still borne by some of the respectable Madrasis, as Subramaniya Ire (सुब्रह्मण्य आर्य्य ।)

The eminent linguists of these countries seem to have a predisposition towards their former Sanskrit language, and they have enriched their mother language, by their arduous and costly translations of valuable Sanskrit books.

The Ariyan settlers of the above mentioned European countries gradually began to be mixed up with the original inhabitants, and in course of time, began to lose their refined Sanskrit language. But they left unmistakable stamps and traces of it, in the several native dialects, which form the basis of the important science of philology.

It is by the strange and inexplicable but needful and inevitable dispensation of the Merciful and Almighty Providence, that the Indians have been placed, under the rule of certain sections of the Ariyans, themselves, namely the British people, whose administration is based on one of the best and model constitutions of the world. It can not be but for the mutual benefit of both the countries of Great Britain and of India, the Greater Britain. Notwithstanding the existence of the several grievances of India, yet to be removed, India, it can not be denied, is enjoying the fruits of peace, after a lapse of long anarchy and misrule, and her social and material condition is going gradually to be improved on the whole. This is evident from the gradual

eradication of debasing and gross prejudices, from the replacement of higher and more profitable avocations and from the introductions of the costly networks of railways, of highways and roads, of orchards and gardens, of canals, of tanks, of masonry wells, of telegraphic lines, of bridges, of buildings, of museums, of observatories, of printing and other machines, and of mills and factories, for which every one should be grateful to the throne.

20. THE ARIYAN SETTLEMENTS OF AFRICA.

Some clans of these migrating Ariyans seem to have gone over to Africa, which continent seems to have been called by them Apoorbaca (अपूर्व्वाका—the Continent, where the sun appeared to be extraordinarily bright.)

These derivations may not tally with those of the European and American lexicographers, but there are sufficient explanations for the same, as will be noticed hereafter.

Some of these Ariyans settled in Egypt, which was, called by them Misar. The river Nile seems to have received its name, from the Sanskrit word (नील—Nil, blue.) Pharao, the former name of the monarch of Egypt, seems to be the same, as the Sanskrit word (पार्थिवः—Parthiba, the King.)

Some of the Ariyans seem to have migrated to Carthage and settled there. The word Carthage seems to have had some connection with the Sanskrit words (आर्य्यध्वज :—Aryadhaja, the Ariyan flag.)

21. THE GROUNDS OF MY CONCLUSIONS.

All these philological conclusions of mine, which are intrinsically based on the very names of different countries and nations, may seem very novel and curious, but most of them, will appear to be corroborated by the philological examinations of the different native dialects of those countries. There will appear striking similarities between the words, affixes, suffixes, terminations, and declensions of

nouns and of verbs, of most of those native dialects and of the Sanskrit language.

The customs, manners institutions, and mythologies will more or less bear out the foregoing assertions.

Above all, all sorts of misgivings may be removed, by examining the evidence of physiognomy. The features of the Europeans and some of the peoples of other countries, where the Ariyans settled, bear striking semblance with the features of the Indian Ariyans.

At this distance of time, these are very strong and infallible evidences. No better evidence, can be expected now.

I have no space to enter into detailed examination of the various dialects of the above-named countries now, nor have I sufficient ability, means and knowledge to enter into the detailed examinations of the various dialects. Those who are willing to devote their time and energy in studying them, may read with advantage the philological writings of Max Muller, of Dr. Rajendra Lal Mitter and of other eminent European and American writers on the subject, who have done much for the advancement of knowledge in this department.

22. THE ARIYAN MIGRATIONS FROM INDIA.

The Indian Ariyans did, in their turn, send certain sections of their communities in former times, when there was no rigour of the caste systems, as missionaries and merchants to some places of Europe, of Africa, to Ceylone, to certain islands of the Indian Archipelago, named East Indies after their names, to Tibet, to China and to Japan.

The word Japan seems to be another form of the Sanskrit word तपन (Tapan, meaning the sun) so the word Japan means the country of the rising sun. The very name of the present emperor of Japan, namely Matsyahit (मत्स्य हित) seems to be derived from Sanskrit. There was a

division of India, which was called मतस्य देश (Matsya-desh, that is, the country where fishes were found in abundance.) So Matsya-hit means one, who is a benefactor to the country, where fishes are found in abundance.

By the way, it may not be out of place to mention here, that one of my family names Niogi (Prime minister of appointments) almost tallying with the name of the famous Japanese general Nogi, the conqueror of the important and impregnable fortress of Port Arther, all the congratulations, intended for him, were offered by my friends jocosely to me. I take this opportunity to convey them to him, in order to show, how some of the Japanese words agree strikingly with certain Sanskrit words !

23. HINDUSTHAN.

When the Ariyans settled in India, they named it Arjyaverta or Arjyasthan. It was named by them Hindusthan also. Whatever be the derivative meaning of the word Hindu, it indicates the idea of honour and respect. Had it not been so, it would not have been continually applied to India, by the Indians, themselves, to the present day.

Some suppose that the word Hindu has been derived from the Sanskrit word सिन्धु (Sindhu—meaning the sea), from which the river Indus has been so named. Some may think, that the word Hindu has been derived from the word Indu (इन्दु—the moon) from the supposed fact, that the Ariyans of lunar descent, first came to India.

But it seems, that the word Hindu has been derived from Hinum (हीनम्—mean) and doosh (दुष्—to blame); and it means those persons, who blame and discard what is mean. It has been framed by the process of irregular formation (निपातनम्—Nipatanam), as the word Hintala (हिन्ताल:—Hintal tree) has been framed, from the words Hinum and tal (हीन+ताल:) by the similar irregular process of formation.

Whatever be the derivative meaning of the word Hindu,

it seems to have been used by the original Ariyans of the north polar regions.

The contraction of the word Hindu was Hind, from which the Hindi language was so called. The admixture of Persian expressions with the Hindi (Hindusthani) language, formed the Urdoo dialect, which was the camp language of Delhi, during the Mahommedan period. As lingua Franca in Europe, so Hindi, the colloquial and debased form of the Sanskrit language, is understood, more or less, by almost all the persons throughout India.

The word Hindu was further contracted into Ind, and Ind was developed into India, by the Europeans, through the Greeks. So the word Indian means Hindu.

When, during the re-glacial period, the Ariyan race had to migrate to the northern countries of North America, they were styled Hindus, and afterwards Indians. Some of them were subsequently styled as Red Indians, by the European settlers, who were themselves, the descendants of the Ariyans, who migrated to European countries, and from the European countries to America and settled there.

24. THE ARIYAN SETTLEMENTS OF AMERICA.

The name of America has been derived from the name of the inquisitive navigator Amerigo Vespucci, who had the pluck of exploring part of the continent, after its discovery by the adventurous Portugese navigator Columbus, in the fourteenth century of the Christian era. After whose name America was named Columbia.

Although the name of America bears no direct connection with the Ariyan advent, yet the name of the name-giving navigator Amerigo, seems to have been derived from the Sanskrit phrase Amara gaya (अमरगेय—He, who is fit to be sung or praised by the immortals.) And the name of the famous and adventurous Portugese navigator Columbus, seems to be another form of the Sanskrit word

Columbus (कलम्ब :—An arrow.) The name of Columbus has also been perpetuated in the name of the district of Columbia of the United States of North America and also in the important State of Columbia of South America. So, the ultimate and indirect connection of America, with the once mighty and most ancient race of the Ariyans, seems to be unavoidable.

But apart from these, there are intrinsic evidence of the direct connection of America, with the Ariyans.

When the original Ariyans or Hindus were compelled to leave their north polar homes, some of the minor branches of the original Ariyans or Hindus migrated to the north of North America and settled there. In course of time, they were called Indians or Red Indians.

Some of the above-mentioned Red Indians still exist in America. One of the United states of North America, is still called Indiana after their name. Their name has been perpetuated in the name of the long range of Andes mountains, over which, they perhaps liked to build their abodes. They were Nagas (mountaineers, from the Sanskrit word Nag—नग, the mountain.) And hence America was formerly called Nag-pooree.

The Archipelago of West Indies seems to bear the stamp of their name. Even the word Canada can not, it seems, escape from the affinity of their nomenclature.

Then the abode of Mahi Ravan, of Ramayan fame, in the Patal Poori (the region of the antepodes) seems to have been in some part of America, or in some island of the West Indies, near America. So it seems, that America, was not lost sight of, altogether, by the ancient Ariyans.

Some suppose that the home and temple of Mahi Ravan were in California, which seems to be derived from the Sanskrit phrase of Cali-protima (कालीप्रतिमा—immage of Goddess Cali of Mahi Ravan.) Let the supposition be accepted of what it is worth.

Subsequent to this, but long before the discovery of America by Columbus, in the fourteenth century A. D., it was visited by the Indian Buddhist missionaries in the fifth century A. D. They apparently went by the way of China and Japan, through the Pacific Ocean.

There are internal evidences of that, in the names of several places of America, as for iustances, Guatimela (गौतमालय—Goutamaloy, the abode of Gautam, another name of Buddha, or Sakya Sinha). Sacapuras (शाक्यपुर—the place of Sakya or Buddha.)

Zacaticus, Sacatepec and Oaxaca, all tend to show the connection with the name of Sakya, the Buddha.

Moreover, there are several relics of Buddhistic architecture and statuary, including the images of Buddha himself in Mexico, some of which have been preserved in the spacious museum of the capital of that state.

On an image of Buddha. Found in some ancient ruins, is inscribed the name of Sacomon (शाक्यमुनि—Shakya Sage.)

Besides that, some ancient Buddhistic mahts (temples) are still being discovered in Mexico. The very name Mexico (मोक्षद—giver of salvation) indicates its Ariyan derivation, as the German name of the oriental scholar Max Muller (मोक्षमूल:—One whose aim is salvation) indicates its Ariyan origin.

It is curious, that an image of the Hindu God Ganesh (गणेश—God of national community) has also been found in Mexico.

These facts are corroborated by the descriptions of the Chinese historian Ma Tuang Ling, who says that in 499 A. D. a Buddhist resident of Kafing (supposed to be Kabul) named Haisen, on his way back from Fusang (the Buddhist name of America, framed after the fanciful tree, agave of Mexico, that yields silk-like thread, which was brought by Haisen) presented the silk-like thread to the Chinese emperor Yung Yuang.

The account of America, given by Haisen, was translated into Chinese, by a court minister. This translation and the letter, written by the Buddhist Governor of Kabul to the Chinese emperor, about visiting the continent and the introduction of Buddhism therein, are said to be preserved still in the royal palace of China.

About seven years ago, Mr. John Fryer, LL. D., the Professor of Oriental Languages and Literature, in the University of California, tried to remove all doubts regarding the point, by an able and remarkable article in the Harper's Magazine. He notices the traditions of the natives, about the Buddhist Bhikhu preachers of long yellow flowing robes, with bowls in hand. It is very striking that native priests are called lamas.

The Buddhist missionaries seem to have kept no stone unturned in any corner of the world. (This Buddhistic settlement of America, was taken from the tri-weekly Panjabee newspaper, of the seventh of September 1909 A. D.)

So, the names of America were known to be as,
(1) Nagpooree, (2) Patalpooree, (3) Indiana,
(4) Fusang, (5) Columbia, and (6) America.

25. THE HINDUS OF OTHER PLACES.

In Asia, the frontier mountain range of Central Asia, has been named Hindu-coosh after the name of the Hindus. The Hindu missionaries and merchants seem to have travelled to the islands of East Indies, which seem to have been so named from the Hindu immigrants.

Australia seems to be so named from the former settlement of the Ariyans of the warrior class (अस्त्रीय—Austriya, armed class.) Austria, Australia, and Australasia appear to have been derived from the same Sanskrit word Austriya (अस्त्रीय—armed.) Some of the natives of Australia are supposed to be Indians.

26. THE DERIVATIONS.

The derivations of several of the names of the abovementioned countries and nations, have been variously given by the European and American lexicographers, but it is very humbly submitted, that the theory of the Ariyan migrations and settlements, were not so extensively known, in their times, and so they were led to determine the derivations of different nations and their countries, in utter darkness, on misconceptions and on misinformations, based on guesses and suppositions of limited conception.

Wherever their derivations, in respect of different nations and their countires, seem to have been founded on facts, there also, if they could rise a step further up, they could come up, in several cases, to the Ariyan roots of their own derivations.

To be clear in my meaning, take for instance the word Africa. The English and American lexicographers derive it from the Latin words Africus or Africanus. If this derivation be accepted as true, and based on fact, then the very Latin word Africus or Africanus (General of that name) may be traced from the Sanskrit source. The Sanskrit phrase Apoorbarcas (अपूर्व्वार्कः—bright sun,) from which the word Africa seems to be derived, appears to be the same, as the Latin word Africus or Africanus. Similar Sanskrit phrases of Apoorba Chandra (अपूर्व्वचन्द्र :—Beautiful moon) Profoolla Chandra (प्रफुल्लचन्द्रः—Pleasant moon) are still used as names of persons, in India.

It may be, that in some instances, the derivations of the lexicographers, may not be easily traced to the Sanskrit sources. But that cannot summarily and easily gainsay the position, gained on the principles of philology, corroborated by the evidences of archæology, numismatology, ethnology, mythology, physiognomy and phrenology.

27. THE ARIYAN EXPANSION.

It seems that the Ariyans or Hindus pervaded throughout the whole world at times, and did spread enlightenment and civilization wherever they went and settled themselves, and did leave the stamps of their nomenclatures on the mixed dialects of those countries.

Hindusthan evidently means Arjyasthan. The word Hindu is a synonym of the word Aryya. This Hindusthan is now the only home of the ancient Ariyan language, namely, the Sanskrit language. It is the model and basis of philology. The other classical languages bear on them the unmistakable stamp of the Sanskrit language, which should be studied and supported by every refined linguist and every great person. The belief is already gaining ground, in the civilized countries of Europe and of other continents, that even the educated gentlemen can not be considered as accomplished and enlightened, in the strict sense of the words, without the knowledge of some one, at least, of the five important classical languages, especially of the most ancient, perfect and scientifically refined Sanskrit language, the study of which is considered to be its own reward.

The highly civilized Ariyan race, expanded throughout the world. The traces of that civilization are graphically stamped on their refined Sanskrit language. It is a sort of great honour to be conversant with that time-sanctified language, and it is a sort of prime privilege to belong to or to be connected with the first civilized Ariyan races, and to encourage or support the study of their unprecedented language.

If through the exertions of the great and godly individuals, that Sanskrit language, is again to be spread into the civilized countries of the world, it should be spread from Hindusthan, its only home.

28. THE NORTH-POLAR POSITION OF MYTHICAL ALOKA.

The gods of the vaidic times had their residences. If the vaidic gods are supposed to be figurative bodies, they had their figurative abodes also. Indra had his residence at Amarabaty, Rudra at Kailash, and Vishnoo at Boikantha or Golack, according to the Pauranic legends. So Kuber had his residence at Aloka.

These dwelling places of the gods of the vaidic time, were all in the north polar regions, where the Vedas existed at first. But after the migration of the original Ariyans, on account of the above mentioned depression of the north polar regions, to Central Asia, the places of the residence of the vaidic gods, were shifted to central Asian regions. This must have been the case.

It may be noted here, that the name of Kuber does not appear to be expressly mentioned in the existing Vedas, but it may be noticed, that the original Ariyans repeatedly prayed for wealth and prosperity in their Vedas. So Kuber, the presiding deity of wealth and of the northern direction, seems to be adored in the existing Vedas by some other name. One of the various names of Kuber is Sreeda (श्रीदः giver of riches), see Amar Cosh dictionary. One of the names of the vaidic god Vishnoo is Sreepati (श्रीपतिः.— Owner or lord of riches). It may be, that in the existing Vedas, Kuber was worshipped by the name of Vishnoo or of Pooshan, the god of prosperity or of some other god.

It may be urged, on the other hand, with some show of reasoning, that by mythical legends, Kuber is recited as a descendant or son of Poolastya or Bishraba and is accordingly named Paulastya (पौलस्त्यः) and Baisraban (वैश्रवन). See Amarcosh lexicon. Raban, the late king of Ceylone, was also the son of Poolastya or Bishraba. So Raban was the brother of Kuber. Raban was born and flourished at the period of Ramayan. How could then his brother

and contemporaneous king Kuber flourish at the alleged vaidic period of over 50000 years ago?

Apparently, this would seem to be a hard nut of argument to crack. But as all these relate to mythical matters, a deep insight into it, may make the position easy for refutation.

By mythical legends, Kashyapa was the common ancestor of both the gods and daityas, who were enemically disposed towards each other. Kashyapa had amongst others, two daughters, namely, Dity and Adity. Daityas were the descendants of Dity, and gods were the descendants of Adity.

Formerly the classifications of beings into different positions of gods and demons, seem to be based on qualifications also and not on birth alone. So, although Kuber may be taken to have descended from Poolastya or Bishraba, he was classed among the gods on account of his qualification and position. Kuber has been treated as such in this book. See Shabdakalpadroom (शब्दकल्पद्रुमः) where he is mentioned as a god.

Kuber was the protecting deity of the northern direction. He was one of the Dicpals (दिक्पालाः) that is the protecting deities of directions. See Amarcosh. The northern direction culminates at the north pole of the earth. So it is evident that Kuber was the mighty monarch of the north-polar kingdom, which being circular, might have been called Golack, the second residence of the vaidic god Vishnoo.

The grand and gaudy mountains of Meru or Shoomeru which is described as (सुरालयः) Sooraloy or abode of the gods, (see Amarcosh lexicon) was on or near the north pole. The word Meru itself means a pole, and Meru danda (back bone) of the earth, means its axis, which passes through the Merus or poles.

On one of the northern peaks of Meru or Soomeru mountains, there was and must have been Kuber's capital of Aloka.

Kuber was associated with gods, he was immortal. He was a friend of Mahadev and was named Tryamback-sakha (त्र्यम्बकसख Friend of the three-eyed god, Mahadev). While Ravan was classed amongst the enemies of gods. Ravan was a contemporaneous being with Ram of Ramayan, Kuber was a godly being of prehistoric period. Ravan was killed in a battle by Ram. Kuber is taken to be living still and will live ever long, as an immortal.

If Kuber was a descendant or a son of Poolastya or Bishraba, then this Poolastya or Bishraba was certainly another person of former prehistoric period, and not the Poolastya or Bishraba, the father of Ravan of the Ramayan period. The same name must have indicated two persons of two different periods. At the most, Ravan may be descendant in the same line latterly, to which Kuber belonged in the prehistoric period, but out of mythological confusion and from similarity of the father's name of Kuber and that of Ravan, Ravan is erroneously styled as brother of Kuber, which he was not.

This view is indirectly supported by the fact, that while Ravan was in dire difficulties, on account of the invasion of Ceylone, by Ram with his followers, he had to seek the assistance of all his kinsmen of the demon families. He had to take the assistance of even Mahiravan of Patal Pooree. (America or an island of West Indies). But he does not appear to have taken, or even sought the assistance of Kuber, the mighty and godly monarch of wealth.

Hindu Deb (देव :—god) connotes various ideas, namely, (1) God Almighty, (2) God the Creator, (3) The powers of God, (4) The personification of the powers of God, (5) The spiritual existences or beings, (6) The presiding deities of various substances, as of fire, of air, of the sun, the moon, of the clouds, &c, (7) The figurative beings, (8) The imaginative beings or forms, or figures, as the universe or light, or female figure, or masculine figure, or idols, &c., (9) Incarnated

beings, as heroes or heroines, (10) Pious believers and worshippers of God, (11) Spiritual teachers, and (12) The civilized Ariyans and their descendants.

If Kuber be taken as any of these gods, he must be taken to have had his abode in the northern most region, that is on or near the north pole.

So Kuber's abode of Aloka must have been on the northern peak of Meru or Soomeru mountains on or near the north-pole. But that, that position of Aloka, has been altogether lost sight of. It has been enveloped in mythical darkness.

29. THE POSITION OF ALOKA, IN QUESTION.

After the migration of the main branch of the original Ariyans from the north polar regions to Central Asia, the Ariyan gods had their particular abodes. Up to the present time, there has not been any regular attempt to identify the position of Aloka, with any particular place in Central Asia. Kailash, the abode of Rudra, has been identified with Kuen-lun range of mountains, whose position is north-west of Nepal and north-east of Kashmir.

According to the description of the position of Aloka. as given by Kalidas, in his Meghdootam, Aloka is in the north of Kailash, which is corroborated by Amarshinha in his Amorkosh dictionary.

Now turning to the north of Kailash, a little towards the western side, we get the Thien Shien range of mountains. This range is like a crescent in shape and forms the boundary line between Mongolia and Turkisthan. This Thien Shien range of mountains is considered by me to bear the cite of Aloka, in question. There is intrinsic evidence of my assertion. Thien Shien is the same as Dibya Shailam (दिव्यशैलम् ।).

The word Thien seems to be derived from the Greek word Theos (the god) and from the Sanskrit word Devas

(the god) and Shien is the same as Shailam (mountain). Accordingly Thien Shien range of mountains, is styled as Celestial range of mountains in English Geographical treatises. (See Clerk's Geography, Edition of January 1897 A.D.).

It is clear from this, that the Chinese Empire, which subsequently included Central Asia, the Celestial region, was called the Celestial empire. In my boyhood, it was a puzzle or riddle to me, as to why China was called the Celestial empire? it is now solved by my own researches in finding out the position of Aloka, the celestial capital of Kuber.

30. AUTHOR'S APOLOGY.

I think, that I have finished here the research portion of my introduction. I very humbly pray to be pardoned by my learned readers and critics, for the deviations, made here and there, in dealing the important and interesting matters, under treatment.

Although my introduction may appear long and cumbrous, yet the subjects have not been treated exhaustively. A brief sketch has only been attempted. As for instance, in ascertaining the age of the battle of Kurukhetra, the calculation of about 5000 years ago, has been based only on the authority of Rajtarangini, and the astronomical calculations of the European scholars, according to which the age of the battle of Kurukhetra has been ascertained at 1400 B.C., that is about 3400 years ago, have not been discussed or mentioned.

For, this difference of about 1600 years, does not affect our position in determining the vaidic age of over 50000 years.

So also, the age of Vicramaditya has recently been fixed in the fourth century A.D. (Please see the Imperial Gazetteer). This has not been mentioned and discussed by me, at page 12. For it favours my line of argument.

Again the derivative meaning of the word Hindu, as accepted by me, (that is—one who blames or discards what is mean) is supported by the following passage of Meru Tantra (मेरुतन्त्रम्), as quoted in Shabdakalpadrooma, namely—"हीनञ्च दूषयत्येव हिन्दुरित्युच्यते प्रिये।" (He is called a Hindu, O my dear, who blames or discards what is mean).

For fear of amplification, I had to leave out many matters and so in haste, I forgot to insert this, in its proper place. Such as been the case in several other places.

31. TH PLAN, FOLLOWED BY THE AUTHOR.

The scheme of composing the sequel to Meghdootam of Kalidas, occurred to me, when I had the fortune to have read it, for the first time, in the B. A. class of the Government Presidency College, Calcutta, as an out book, introduced and taught in 1873 A.D. by the universally respected linguist and senior Sanskrit Professor Mahamahadhyapac Pundit Krishna Kamal Bhattacharya, M.A., B L., whose pet book it was.

My earnestness and zeal led me then and there to compose some ten stanzas of my sequel, which, with slight modifications, have been interspersed and incorporated in my present book. In order to mature my knowledge of Sanskrit, I reserved the scheme, during the sympathetic and golden age of the Victorian reign, and regularly commenced to compose the book, during the great international-rapprochement and the imperial-federation period of the glorious reign of Her Late Majesty's illustrious son and successor King Edward, the Seventh of England and Emperor of India, since 1903 A.D.

During this eventful period of thirty years, in which kingdoms have fallen, and empires have arisen, I was busy with my studies, in exploring the long-forgotten fields of Sanskrit literature and grammar, in investigating the unfathomable depths of researches and in composing Sanskrit and Bengali

poems, within the scanty leisure times, obtained amongst arduous and absorbing duties of my legal profession.

In writing out my sequel to Meghdootam, I adopted its sonorous metre Manda Kranta, its division of the subject, in two parts, and its number of formal stanzas, 121 in all.

But if the number of my joint stanzas be separately taken into account, the number of my stanzas will come up to 221, including my prologue, which has no place in Meghdootam.

For the sake of convenience, I have appended a free English translation to my book of Meghdautyam. I have adopted the ordinary version of the stanzas, and not the other versions, that may be admissible in certain instances. I have adhered more to the spirit than to the letter of the language. I had scarcely sufficient time to give proper attention to my translation. I had to take the help of my sons, Baboos Surendra Mohan Guha Niogi and Narendra Mohan Guha Niogi, for revising the proof sheets of the press. If there appear any oversights, mistakes, and defects in my translation, I beg to be pardoned for the same.

The novel theories and ideas of my introduction, may evoke learned criticisms, which, though of hostile nature in some respects, are welcome to me. For they may pour floods of light unto the points in question, and may lead to discern the obscure matters in somewhat lucid ways. If I be backed even mainly and generally in my conclusions, by the learned scholars and enlightened critics, it will confer great encouragement to me in directing and shaping my career in future. In both the ways, the honest and sincere criticisms of the points or subjects of my introduction, are welcome to me.

The earnestness of love and the usefulness of loyalty are the main features of my book. I have adopted the side of the bereaved suffering female, whose ideas are accordingly

irritated, to a certain extent. So, the thoughts have been tried to be arranged in the feminine ways of thinking. The females are ardent admirers of truth. So, generally they are prone to speak out truths, very plainly, which carries much force in them. Sometimes they play the part of happy poets, in using charmingly the implications (ध्वनि:) for painting graphically the life-like features of truth, in which they are natural adepts. They think in one way, but can express it, extremely beautifully in quite another way At times, they, out of their deep feelings of righteous indignation, against the supposed unrighteousness, are prone to quarrelling and rebuking, and at other times, they are led, by their prevailing tender feelings and sincere convictions, to extole the virtues of their supposed opponents. Their genuine and good intentions, are to be gathered, from the entire context of their expressions and tenor of their conduct, and not from the isolated instances.

Out of their female virtues, they are prone to pleasing tenderness and to the congenial attention to their lords. They do study the inclinations of their husbands and do imitate their conduct and expressions. So, if it strikes to my learned readers, that here and there, the words, phrases, nay, the very expressions have been borrowed from Megdootam, in this sequel, there are ample justifications for the same, as indicated above. Above all, it is a sequal ; the following of the original is its feature and nature.

I have tried to follow the great poet, Kalidas, in my own humble and peculiar way. This is an attempt, which, it may be admitted, is extremely arduous, and highly daring. I have myself put me in this difficult pass. I have no other means to extricate myself from it, than to rely entirely on the charitable dispositions of my high minded readers.

I can say this much only to my relief, that what I have

written in my sequel, has been written, as if, under the helping inspirations of the Goddess of learning and under the sympathetic guidance of the spirit of the great poet Kalidas. At least, such is my impression. If there appear any sorts of faults in my sequel, I am alone, and none else are responsible for the same.

At the time of revision of my work, I submitted my manuscript to some eminent pundits, who are professors of Sanskrit Tols (institutions) and to some learned friends of mine, all of whom cordially approved my work and requested me to publish it without any further delay whatever. Accordingly, I sent my manuscript to the press at about the commencement of the year 1908 A.D. But unfortunately owing to the death of the proprietor and manager of the excellent Bharat Mihir Press, Baboo Kalinaran Sanyal, who out of his admirable and adventurous nature, took much risk in founding the excellent press and its type foundry, there has been unavoidable delay in publishing it.

I am very grateful to Pandit Fani Bhooshan Kabyatirtha Tarkabageesh, the eminent Professor of Pabna Sanskrit Darshan Tol (Institution) and to Pandit Gopal Chandra Kabyatirtha, professor of Pabna Sanskrit Shahitya Tol (Institution) for the pains they have taken to go through my entire book very critically and attentively and for suggesting correct readings here and there, some of which have been adopted by the author with approval and thanks.

Though the scheme was formed during the prosperous Victorian reign, and the book was written during the illustrious reign of His late and lamented Majesty, the King-Emperor Edward the Seventh, it is now going to be published in the auspicious reign of His sympathetic Majesty, the King-Emperor George the Fifth of England.

32. AUTHOR'S APPEAL.

If any high-minded person, who feels himself interested in the culture and revival of the most ancient Sanskrit language, which can immortalize its supporters and its devotees, and which bears some sorts of striking similarities and close affinities, with all the rich and important languages of the civilized countries of the world, condescends, out of his or her charitable and noble disposition, to render some pecuniary help of any shape, to the author, who needs such help for literary purposes, it may serve, to some extent, the purpose of encouraging or reviving that most ancient classical Sanskrit language, which is time honoured but fresh, perfect but compact, sacred but social, melting but immortalizing, weighty but soaring, refined but dignified, elevating but attracting, flowing but adhering, right but righteous, high but humble, strong but elastic, huge but movable, mighty but modest, grave but humorous, sound but sweet, concise but clear, peculiar but picturesque, compressible but encompassing, expansible but concentrating, heroic but yielding, melodious but methodical, purifying but pleasing, poetic but practical, tasteful but infinite, grotesque but grasping, serious but fanciful, procreating but youthful, unique but universal, rational but rhetorical, serviceable but convincing, plane but skilful, world-embracing but chaste, beautiful but wonderful, grand but graceful, majestic but submissive, copious but classified, adorable but ministering, charitable but profitable, just but amiable, relative but absolute, philological but unparalleled, voluminous but variable, fragrant but elegant, mirthful but successful, shining but sheltering, electrifying but soothing, scientific but kaleidoscopic, intrepid but delicate, palatable but unsatiating religious but romantic, cheers commanding but rewarding, gratifying but encore-exciting, sleeping as if dead, but dreaming as if death repelling, and gaudy but

godly. In short what not? It is the depositary of all sorts of qualifications.

Any pecuniary help of substantial nature, to the author, will be thankfully acknowledged, at first, in important newspapers and in receipts, granted to the donors, by the author, and then will be prominently inserted in attached and printed pages to this book, at suitable occasions, and will be printed prominently in future editions, if any, of this book, with gratitude and thanks.

PABNA,
The 15th of June
1910, A. D.

TRAILOKYA MOHAN GUHA NIOGI
KABIKIREETEE, B.A., B.L.,
the author.

His present address
Pabna Bar. Pabna Post Office.
In Bengal. In India.

⊙[The address of the author's home.—Mahahmadpoor village. Atia Mahahmadpoor Post Office. In Sub division Tangail, Purgana Atia. District Mymensing. In Bengal. In India.]



মেঘদৌত্যম্‌।

অভিমতাবলী।

১।২ মহামহোপাধ্যায় শ্রীযুক্ত কৃষ্ণনাথ দেবশর্ম্ম ন্যায় পঞ্চানন পণ্ডিত মহাশয়ের ও মহামহাধ্যাপক শ্রীযুক্ত যদুনাথ দেব শর্ম্ম বিদ্যারত্ন পণ্ডিত মহাশয়ের অভিমত।

"পরম ক্ষেমাস্পদেষু—

মহাশয়ের মেঘদৌত্য নামক পুস্তকখানি আদ্যোপান্ত পাঠ করিয়া একান্ত প্রীতিলাভ করিলাম।

শ্লোকগুলি সরল ভাষায় বিরচিত হইয়াছে। অনেক শ্লোকে শ্রুতিমাত্রেই অর্থবোধ হয়। অনেক শ্লোকে সদ্ভাবও আছে। এবং অনেক শ্লোক মহাকবি-প্রণীত বলিয়া প্রতীয়মান হয়। এই সকল কারণে ইহা প্রশংসার্হ সন্দেহ নাই।

[TRANSLATION.]

OPINIONS.

1-2. The opinions of Mahamahopadhyaya (The Government title of The Great of the great lecturers) Krishnanath Nyaya-Panchanan, and of Mahamahadhyapac (the great of the great professors) Jadunath Vidyaratna, of Poorbasthali (included within the Navadwip community).

এইরূপ গুণাক্রান্ত হইয়া যদি নির্দ্দোষ হইত, তাহা হইলে ইহাকে এক অপূর্ব্ব বস্তু বলিয়া স্বীকার করিতে পারিতাম ।··· বিজ্ঞাপনমিতি । ১৮৩১ শকাব্দা ৫ই আশ্বিন । পূর্ব্বস্থলী ।”

"May prosperity attend thee,

We have been exceedingly pleased to have read thy book, Meghdoutyam. All the stanzas have been composed in simple style. In several stanzas, the meaning is understood, just at the time of hearing. In several stanzas, there are excellent ideas. and many stanzas appear to have been written by a great and leading poet. No doubt, for all these reasons, this book is praiseworthy.

If this book, having been qualified in such a way, would be faultless, then we could admit it, to be an excellent substance of extraordinay merits...... .....The end. 1831st Shak, fifth Ashvin, Poorbasthali."

NOTES.

The faults, referred to in the last portion of this letter, have been rectified in the subsequent errata, which could not be sent to the very learned and able critics, along with the book.

৩। নবদ্বীপনিবাসী মহামহাধ্যাপক শ্রীযুক্ত অজিতনাথ দেব শর্ম্ম ন্যায়রত্ন মহাশয়ের অভিমত।

"মান্যবরেষু—

আপনার প্রেরিত মেঘদৌত্যম্ নামক পুস্তক পাইয়াছি। আপনি যখন লিখিয়াছেন, তখন ভাল হইবারই কথা। তথাপি একবার দেখিতেছি, যাহা হয় পরে জানাইবো। ......ভবদীয় কুশল প্রার্থনীয় ইতি। নবদ্বীপ, ২৯শে ভাদ্র (১৩১৬ বঙ্গাব্দা।)"

৪। মহামহোপাধ্যায় পণ্ডিত-রাজ শ্রীযুক্ত যাদবেশ্বর দেব শর্ম্ম তর্করত্ন মহাশয়ের অভিমত।

"পরম কল্যাণাস্পদেষু—

আপনার প্রেরিত মেঘদৌত্যম্ পাইয়াছি।...আপনি এই পুস্তক লিখিয়া আমার নিকট (উক্তরূপে) তিন বার ধন্যবাদ

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3. The opinion of the great of the great professors, Ajit Nath Deb Sarma Nyaya-Ratna, of Navadwip.

"To the respect deserver,

I have received thy book Meghdautyam, which had been sent by thee. When thou hast written, then, there is every probability of its being an excellent production. However, I am once going through it. Whatever be my detailed opinion, will be communicated hereafter."

NOTE.

The very learned and able critic, being very busy, could not yet send his detailed opinion. He previously formed his opinion about the author, by reading his Geet-Bharatum.

পাইলেন। আপনার কাব্য সর্ব্বত্র প্রসাদ গুণে অলঙ্কৃত হইয়াছে। ২১।২২ সংখ্যক শ্লোকাদিতে আপনি মেঘদূতে নূতন ভাব সমাবেশ করিয়াছেন। "মীনা হীনা" প্রভৃতি কবিতায় কবিত্ব আছে। এ জন্য আপনার প্রশংসা না করিয়া থাকিতে পারা যায় না।

এ কাব্যে অবশ্য অনেক প্রাচীন ভাবের সমাবেশ আছে, কিন্তু সে দোষের হস্ত হইতে প্রায়শঃ কেহই নিষ্কৃতি লাভ করিতে পারেন নাই। আমার প্রস্তাব, শুদ্ধিপত্র দিবার সময়ে একবার পুস্তকখানি ভাল করিয়া পড়িয়া শুদ্ধিপত্র প্রস্তুত করিবেন।......রঙ্গপুর, ২৮শে ভাদ্রে ১৩১৬ বঙ্গাব্দা।"

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4. The opinion of Mahamahopadhyaya (The Government title of 'The Great of the great lecturers'). Prince of Pandits Jadaveshwar Deb Sarma Tarkaratna of Rungpur (in Bengal).

"To the deserver of blessings,

I have received Meghdautyam, sent by thee. Having written this book, thou hast thrice received thanks from me, in the above mentioned manner. Thy poem has been ornamented throughout, with the qualities of easy expressions. Thou hast introduced into the Meghdootam (of Kalidas) new ideas by 21st and 22nd stanzas. There is poetry in certain stanzas, namely, "fishes are tiny creatures" &c. For all these, one can not but praise thee.

Of course, there are in this poem, many ideas of ancient poets. But none could escape from the hands of such blemishes. My proposal is this, that at the time of framing the errata, the book should be once read very carefully. Rungpur, 28th Bhadra 1316 B.S."

५। राजसाहि-धर्म्मसभापण्डितस्य घोड़ामारा-पोष्टालय-भुक्त राजसाहि-नगर-निवासिनः पण्डित-प्रवीणस्य श्रीयुक्त रामतनुतर्करत्नस्याभिमतम् ।

"कावेरीनीर-जातोत्पल-कुसुमभवामोद भार-प्रवाही
वातः प्रीतो न मे सत्सुखमनुभवतः पत्रमासाद्य तेऽस्य ।
एतन्मुद्रां विभिन्दं स्तव नव-रसवन्मेघ-दौत्याभिधेयं
काव्यं लब्ध्वा त्वदीयं रसमति मधुरं तृप्तिमाप्नोमि पीत्वा ॥ १ ॥

सुमधुर रचनायां सिद्धहस्तोऽसि मन्ये
यदनुकरणसिद्धः कालिदासस्य हि त्वम् ।
त्वमसि सफल-नामा दिव्य-योगान्वित स्त्वं
तव कविवर पाठ्यं मेघदौत्यं हि सर्व्वैः ॥ २ ॥

मधुर काव्यमिदं भवता कृतं परिकलय्य मया खलु मन्यते ।
अमरचोरमयूरयशस्त्वया स्वयशसा मलीनी-कृतमित्यहो ॥३॥

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5. The opinion of the aged and venerable Pandit of Rajshahi religious assembly, Srijoot Ramtanu Tarkaratna, the resident of Rajshahi town, Ghoramara Post Office.

(1) The sweet-scented and the bracing cold wind, wafted over the lilies, grown in the water of the well-known Kavery river, does not seem to be so very comfortable to me, as thy letter, accompanying the present of thy poem Meghadautyam. I feel myself satiated by drinking as if the very sweet nectar, contained in thy poem, after opening the envelope of thy letrer.

(2) I think that thou hast got the set and master-hand in composing sweet poems, for thou hast been successful in following the great and master poet Kalidas.

अतस्त्वं सुकविश्रेष्ठः श्रीमन् त्रैलोक्यमोहन।
कायस्थ-वंशतिलक संजीव शरदः शतम् ॥ ४ ॥"

६। नाटोर महाराज-सभापण्डितस्य महाराणी-हेमाङ्गिनी संस्कृत-विद्यालयाध्यापकस्य श्रीयुक्त रमणीमोहन-देवशर्म्मं विद्यारत्नस्याभिमतम्।

"यन्मेघ-दौत्यं रचितं त्वयतत्
त्वद्विस्मिरं जायत एव तस्मिन्।

Thou hast fulfilled the meaning of thy name. Thou art absorbed in the angelic practices. O thou great poet, thy poem of Meghdoutyam ought to be read by all persons.

(3). The poem, which thou hast composed, is very sweet indeed. Alas! the reputation of the poets, Amar, Chore and Mayoor, has been put to shade by thy reputation.

(4) Hence thou art considered as great of the great poets. O thou Trailokya mohan, thou art an ornament of the Kayastha community. Mayest thou live the long life of hundred years.

NOTES.

(1—4) The first stanza has been composed by the learned critic, in Sragdhara (स्रग्धरा), the second in Malini (मालिनी), the third in Droota-bilambita (द्रुतविलम्बित), and the fourth in Pathya-baktra (पथ्या-वक्त्र) metres.

(3) There is a Sanskrit saying, namely ;—
'कविरमरः कविश्चोरः कविर्म्मयूरः। (Amar is a poet, Chora is a poet, and Mayoora is a poet). There is a rumour to the effect, that at the heart-felt pangs of a female, whom the poet Mayoora derided, he was attacked with leprosy; but at the composition of an efficient and successful hymn of the glowing sun, in 100 Stanzas named Soorja shatakam (सूर्य्यशतकम्) he was cured of that painful and cursed disease. Such was the reputation of his compositions.

महाकवि प्रसूत मेतदाहो
त्वमेव वासी: ॥ विकालिदास: ॥ १ ।
मनोज्ञ भावस्य राजभक्ति:
प्रेम-प्रसक्तिश्च तवेह काव्ये ।
विभाति सम्यक् तव चारु काव्यं
सर्व्वै: सुपाठ्यं खलु चाभिमन्ये ॥ २ ।
दृष्ट्वेदं रसवन्महा-कवियशोलिप्सो: सुकाव्यं कवे:
त्रैलोक्यस्य हि कालिदास-पदवीमारुह्य यन्निर्म्मितम् ।
प्रीतास्ते त्रिदशान्तिके प्रतिदिनं दीर्घायु राशास्महे
मृत्कर्षं नितरां लभस्व सुकवे भूदेव-देवाशिषा ॥ ३ ॥"

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6. The opinion of Ramani Mohan Vidyaratna, Pundit of Natore Maharaj Council, and the Professor of the Sanskrit Institution of Maharani Hemangini of Natore.

(1) Idea is produced in reading thy poem of Meghdautyam, which has been composed with great tact and care, that this poem has been written by a great and leading poet, and that thou hadst been formerly the very poet, Kalidas.

(2) Loyalty and love form the features of thy poem. The extraordinarily sweet and beautiful poem of thine, should be ardently read by every one.

(3) We are exceedingly pleased to see and read the beautiful and sweet poem of thine, O thou poet Tailokyamohan, which thou, being desirous of securing the reputation of a great poet, hast composed following the steps of the

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NOTES.

(1—3) The first two stanzas have been composed in Upajati (उपजाति) and the last stanza in Shardool-Bi-Kridita (शार्द्दूलविक्रीडित) metre by the learned critic.

७। वेदान्त-वाचस्पत्युपाधिकस्य मितड़ा-वेदान्तविद्यालयाध्यापकस्य ढाकान्तर्गत मानिकगञ्ज-विभागस्थित बेतिलापोष्टालय-भुक्त मितड़ा-निवासिनः श्रीयुक्त हृदयानन्द-देवशर्म्म-भट्टाचार्य्यस्याभिमतम् ।

अत्युत्कृष्ट मतिश्रेष्ठ मतीव सुमनोहरम्
काव्यं कविकिरीटिंस्ते मेघदौत्यं सुधामयम् ॥ १ ॥
शब्दानां योजनाशक्ति श्चमत्कारात्मिका हि ते ।
अत्याश्चर्य्यातिरिक्ता ते सद्भावोद्भावन-प्रथा ॥ २ ॥
काव्यस्य विषयस्तेऽपि महाकवित्वसूचकः ।
रचना-भावमाधुर्य्यं महाकविजनोचितम् ॥ ३ ॥
द्वितीयः कालिदासस्त्वं प्रभूत-प्रतिभान्वितः ।
काव्यसिंहासनार्हस्त्वं महाकविरसि ध्रुवम् ॥ ४ ॥

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great poet Kalidas. We are requesting thy long life to the Almighty. Mayest thou attain the rare excellence, O thou great poet, through the blessings of the worldly saints (the Brahmins) and of the deities.

7. The opinion of Hridoyananda Vedanta Vachaspaty, Professor of Mitara Vedanta Institution, and resident of Mitara. Betila Post office, in Manicgunge subdivision, district Dacca.

(1) Very beautiful, very laudable and very charming, O prince of poets, is thy nectar-laiden poem of the Message of the Cloud Messenger.

(2) Thy power of selecting the suitable words is wonderful, and thy power of collecting high ideas is very strange and excessive.

(3) The very selection of thy subject does express thy

महादेवादिदेवानां दिव्य-वाक्यमिवामृतम्
वाल्मीकादि महर्षीणां सारल्यञ्चातिदुर्लभम् ॥ ५ ॥
औपम्यं कालिदासस्य माधुर्य्यञ्च मनोहरम् ।
माघस्य चारुनैपुण्यं भारवेरर्थ-गौरवम् ॥ ६ ॥
भवभूतेश्च वैचित्रं श्रीहर्षस्यापि कोमलम् ।
जयदेवस्य लालित्यं कवीनां कल्पनाबलम् ॥ ७ ॥
सर्व्वन्ते मेघ-दौत्ये ते संक्षेपतः प्रदर्शितम् ।
उत्साहो वर्द्धनीयस्ते पुरस्कारैर्महात्मभिः ॥ ८ ॥
काव्ये ते प्रेमपूजा हि राजभक्तिः प्रदर्शिता ।
नरनारी-सुपाठ्यन्तत् विद्यालये गृहे गृहे ॥ ९ ॥

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poetic greatness, and the manner of thy composition and the charming ideas speak also about thy greatness.

(4) Thou art second Kalidas of great light and leading Thou art fit to occupy the throne of poets. Thou art indeed a great and master poet.

(5–8) The heavenly and nectar-like sayings and ideas of Mahadeva and of other deities, the extremely rare simplicity of the writings of Maharshi Valmiki and of other sages, the selection of suitable similies and the charming sweetness of Kalidasa's writings, the excellent skill of Magh, the high ideas and meanings of the writings of Bharabi, the wonderfulness and dashing thoughts of Bhababhooti, the tact and cleverness of Sriharsha, the tender and sweet delicacy of Joydeva, the great powers of lively imagination of poets, are all briefly exhibited in thy poem of Meghdautyam. Thou art to be encouraged by the great and noble persons with rewards.

NOTE.

All the stanzas are in Anooshtoop (अनुष्टुप्) metre.

यावत् संस्कृतभाषायाः संस्थितिः स्यात् मही‌तले ।
तावत् सुकाव्य-कीर्त्तिस्ते समुच्चा स्थास्यति ध्रुवम् ॥ १० ॥

८। ढाकान्तर्गत रोयाइल-पोष्टालय-भुक्त-रोयाइल-निवासिनो भुम्यधिकारि-एम्-ए-पदवीधारि-श्रीयुक्त राजेन्द्रमोहन देवशर्म्मराय पण्डित-राजस्याभिमतम् ।

"दृष्ट्वा काव्यं तव मधुमयं मेघदौत्याभिधेयं
वक्तुं शक्तः क इह सुकवे देवभाषामृतेति ।
यल्लालित्यं पदविरचने नैपुणं वर्णनायां
भावे सैग्ध्यं प्रकटमिह ते दुर्लभं तद्धि सर्व्वम् ॥ १ ॥

काव्येचास्मिन्निव नवसुधा वर्षिता दिव्यभावैः
वाङ्माधुर्य्यैः स्फुटमनुसृतं कालिदासस्य वर्त्म ।
प्रेम्नः शक्तिः खलु विकशिता दर्शिता राजभक्तिः
पाठ्यं काव्यं तव मधुमयं सर्व्वविद्यालयेषु ॥ २ ॥

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(9) In thy poem, the adorable love and loyalty have been well expressed. It should be read in schools and colleges as well as in all the homes by all persons, either males or females.

(10) As long as the Sanskrit language will exist in this world, so long the towering monument of thy poem will surely exist.

8. The opinion of Rajendramohan Deb Sarma Rai, M.A, resident of Rowail. Rowail, Post-office, in Dacca district, and a great Pandit and landlord.

(1) Having seen thy sweet poem of Meghdautyam, who can, O thou great poet, assert that the Sanskrit language of the Gods, is a dead language?

The sweet delicacy in framing sentences, the skill in

आनीतं द्रा गभिनवयुगं संस्कृतस्य त्वयाथो
दीर्घं देवा विदधतु कवे जीवनन्ते महार्घम् ।
काव्यैरेवम्विध-बहुगुणै स्त्वं लभस्वामरत्वं
लेखन्यान्ते निपततु दिवो गन्धवत् पुष्पवृष्टिः ॥ ३ ॥
त्रैलोक्यमोहन इति प्रकृताभिधानं
श्लाघ्यं बिभर्षि सुकवे गुह-वंश-जातः ।
काव्यं विमोहयति तं ननु यच्चिलोकं
त्रैलोक्यमोहन इति ध्रुव मस्यतस्त्वम् ॥ ४ ॥

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describing scenes, the loveliness in delineating ideas of thine, are patent in thy book. All these are very rare indeed.

(2) In this book, the fresh nectar has been, as if, poured by heavenly ideas. In sweetness of expressions, the path of the great poet Kalidas, has been clearly followed. The power of love and loyalty have been exhibited. The sweet poems of thine, should be read in all the institutions.

(3) A new epoch of Sanskrit language, has suddenly been brought by thee. May the Gods prolong thy valuable life. Mayest thou attain immortality by such poems of numerous qualifications. May the showers of sandal-pasted flowers be poured from heaven, over thy pen.

(4) Thou dost actually bear, O thou great poet of Kayastha community, the name of Trailokyamohan (charmer of all the three worlds). As thy poem does charm the residents of all the three worlds, thou art really the charmer of all the three worlds.

NOTE.

(1). The first three stanzas have been composed in the sonorous metre of Mandakranta (मन्दाक्रान्ता) and the last stanza in Bashanta-tilaka metre, by the learned critic.

९। वरिषालान्तर्गत गैला-पोष्टालयभुक्त गैलाग्राम-निवासिनो गैला-ब्राह्मणमठाध्यापकस्य श्रीयुक्त शशिभूषण देवशर्म्म पदरत्नस्याभिमतम् ।

अपूर्व्वं सुकाव्यं नवं मेघदौत्यं
मया पठ्यते तत् कवे नित्यनित्यम् ।
स्मरण्यः सदा त्वं सुकाव्यप्रभावैः
त्वदालेख्यलाभे वयं सूत्सुकाः स्मः ॥ १ ॥

१०। वरिषालान्तर्गत रूणसी-पोष्टालयभुक्त रूणसी-निवासिनो रूणसी-मोक्षदा-संस्कृत-विद्यालयाध्यापकस्य श्रीयुक्त तारकनाथ स्मृति-भूषणस्याभिमतम् ।

प्राप्याथ काव्यं तव मेघदौत्यं
प्रीतोऽस्मि मुग्धोऽस्मि च तत् पठित्वा ।
त्वन्मेघ-दौत्येन महाकवे स्तत्
पूर्णत्वमाप्तं खलु मेघदूतम् ॥ १ ॥

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9. The opinion of Pandit Shashibhooshan Padaratna, Professor of Gaila Brahman Math Institution and a resident of Gaila, Post office Gaila, district Barisal.

(1) Thy poem of Meghdautyam is exceedingly excellent. Often do I read it. Thou art always to be remembered on account of the excellence of thy work. We are eager to have your photo or picture.

10. The opinion of Pandit Taracknath Deb Sarma Smriti Bhooshan, the Professor of Roohshi-Mokhada Sans-

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NOTE.

(1) The stanza has been composed in the metre of Bhoojanga-proyatum (भुजङ्ग प्रयातम्)।

प्राचीन-विख्यात-महाकवीनां
माधुर्य्य-सौन्दर्य्य-सुकौशलानि ।
संक्षेपत: सर्व्वगुणानि सन्ति ।
त्वन्मेघदौत्ये च विचित्र-भावे: ॥ २ ॥
नि:संशयश्चासि महाकविस्त्वं
स्यात् कालिदासो यदि वर्त्तमाने ।
बोद्धुं क्षमस्तत् स गुणं भवेत्
ज्ञानी गुणं वेत्ति विशेषरूपे: ॥ ३ ॥
प्रीत्या समालिङ्ग्य महाकविन्त्वां
साख्योपहारेण महाकवि: स: ।
कुर्य्यादवश्यञ्च समादृतन्त्वां
सर्व्वत्र विद्वान् हि समादरार्ह: ॥ ४ ॥

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krit Tole (Institution) and a resident of Roonshi, Post Office Roonshi, district Barishal, in Bengal.

(1). Having received and read thy poem Meghdautyam, I was much pleased and became enchanted. By thy poem of Meghdautyam, the Meghdootam of the great poet Kalidas, has attained its completion.

(2). The sweetness, beauty and skill of the ancient poets, have all been embodied briefly in thy poem in wonderful ways.

(3). Undoubtedly thou art a great and master poet. If Kalidas would live in the present time, then he could well appreciate thy merits, for the experienced and enlightened persons can especially appreciate the merits.

NOTE.

(1—4). All the stanzas have been composed in Indra Bajra (इन्द्रवज्रा) metre.

११ । कामरूपान्तर्गत वेलेश्वर-पोष्टालय-भुक्त कैटलकुचि-ग्राम-निवासिन: श्रीयुक्त आद्यनाथ-देवशर्म्म-न्याय-पञ्चाननस्याभिमतम् ।

अति मधुमय काव्यं त्वत्कृतं मेघदौत्यं
प्रणय-सुरसपूर्णं राजभक्ति-प्रकाशम् ।
नहि नहि नहि दृष्टं वर्त्तमाने हि काले
मधुर सरल मित्थं भावपूर्णं सुकाव्यम् ॥ १ ॥

अभिनव विषयस्ते सत्कवीनां सुयोग्य:
तव सुरचित भावै रुन्नतं मेघदूतम् ।
मधुमय रचनायां सिद्धहस्तोऽसि मन्ये
त्वमसि समधिकारी काव्य-सिंहासनस्य ॥ २ ॥

अथ कविवर मन्ये पूर्व्वजन्माधिकारे
त्वममर-सम-योगी विप्रवंशोद्भवोऽभू: ।

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(4). That great and master poet, having embraced thee, the great and master poet, out of friendliness, would have honoured and encouraged thee. For the learned and able persons can secure respect everywhere.

11. The opinion of Pandit Adyanath Deb Sarma Nyaya-Panchanan, of Kamroop (in Assam), village Kaitalkoochi, Post Office Beleshwur.

(1). Thy poem of Meghdautyam is exceedingly sweet. It is full of delicate love and loyalty. Such sweet and simple poem of high ideas, is not seen in the present time.

(2). Thy subject is quite new, and fit for good poets. Meghdoot has been raised, as if, by thy high ideas. I think that thou hast got a set hand for sweet composition. Thou art the fit person to occupy the throne of poets.

जगति सहज-यत्नात् प्रस्फुटा ते प्रतिष्ठा
भवसि सफलचेष्टो देवभाषा-प्रयोगे ॥ ३ ॥

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१२ । पावना संस्कृत-दर्शन-विद्यालय-पूर्व्वाध्यापकस्य पावना-निवासिन स्तर्कतीर्थोपाधिकस्य श्रीयुक्त सूर्य्यकान्त देवशर्म्मशास्त्रिणोऽभिमतम् ।

"त्रैलोक्यमोहन गुहेन नियोगिनाम्ना
त्रैलोक्यमोहन मिदं रचितं सुकाव्यम् ।
त्रैलोक्यवासि-सुजनै र्यदि यत्नयोगे
रालोक्यते मम मनः परितोषमेति ॥ १ ॥"

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(3). I think, that in former life, thou wast a salvationist of the type of saintly beings and of the Brahmin family. Thy reputation has been easily gained in this world. Thou art successful in promulgating the language of the gods.

12. The opinion of Pandit Soorjya Kanta Deb Sharma Tarkatirtha Shastri, resident of Pabna, and the former Professor of Sanskrit Philosophical Institution (Tole) of Pabna,

This excellent poem. by which all the three worlds are charmed, has been composed by TrailokyaMohan Guha Niogi. (The charmer of the three worlds.) If the gentle residents of all the three worlds do carefully go through it, then my mind may get great satisfaction.

NOTE.

(1—3). All the stanzas are in Malini (मालिनी) metre.

1. This stanza has been composed in Bashanta-tilako (वसन्ततिलक) metre by the learned critic.

१३ । पावना-संस्कृत-दर्शन-विद्यालयाध्यापकस्य पण्डित श्रीयुक्त फणिभूषण देवशर्म्म-तर्कवागीशस्या भिमतम् ।

पावना धर्म्माधिकरण-व्यवहाराजीवेन विद्यारत्नाकरादि बहु-पद-लाञ्छनेन श्रीयुक्त त्रैलोक्यमोहन गुह नियोगिना विरचितं मेघ-दौत्यम् नाम काव्यमिदं प्राप्य तदीय कवित्वोत्साह-सम्पद-मुपलभ्य च नितरां प्रीतोऽस्मि । व्यवहाराजीवस्या प्यमुष्य कवेः पद्य-बन्धनैपुण्यं सर्व्वथा प्रशंसनीयमेव ।

अस्य काव्यस्य मुद्राकराद्धि प्रमादतो बहुत्र प्रकृतार्थो मया नाधिगतः । तत्र तत्र पाठकैः शुद्धिपत्र मालोकनीयम् ।

महाकवीनां काव्यानि विजयन्ते सतां मुदे ।
इदञ्च नूतनं काव्यं कवीनां पाठ्यमेवहि ॥ १ ॥

शकाब्दाः १८३२ । सौर वैशाखस्य द्वाविंशद्दिवसीया लिपिरियम् ।

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13 The opinion of Pandit Fanibhooshan Deb Sharma Tarkabageesh, the Professor of Sanskrit Philosophical Institution (Tole). Pabna.

Having received the poem of Meghdautyam, written by Srijukta Trailokya Mohan Guha Niogi Vidyaratnakar, the holder of several other titles and the Pleader of Pabna Courts, and having perceived the wealth of his poetic power and perseverance, I am exceedingly pleased.

The skill of this poet, who is absorbed in legal affairs, in composing metrical stanzas, is indeed praiseworthy in every way.

On account of the errors of printing, the actual mean-

NOTE.

(1) The metre of the stanza, composed by the learned critic, seems to be Pathyabaktra (पथ्यावक्त्रा) metre.

१४ । पावना-संस्कृत साहित्य विद्यालयाध्यापकस्य पण्डित श्रीयुक्त गोपालचन्द्र देवशर्म्म काव्यतीर्थस्या भिमतम् ।

गीतभारत-प्रणेता विद्यारत्नाकराद्युपाधिकेन श्रीमता त्रैलोक्यमोहन गुह नियोगिना विरचितं मेघदौत्यम् नाम काव्य मामूलान्मया पठितं संशोधितञ्च । ग्रन्थकर्त्तासौ भाषा-प्राञ्जलतायां मधुरार्थ-भावप्रकटने च महन्नैपुण्यं प्रादर्शयत् । मन्येऽहं पावना पण्डित-सभायाः प्रदत्तं विद्यारत्नाकरोपाधिभूषणञ्चानेन सफलीकृतम् । प्रार्थये च पातिव्रत्येन विश्वप्रेम्णा स्वदेशप्रीत्या राजभक्त्या च समलङ्कृत मिदं काव्यं सत्काव्यानु-शीलन-पराणां मनो हर्त्तुमित्यलं विस्तारेण ।

पावना संस्कृत साहित्य विद्यालयात्

२०।२।१३१७ वङ्गाब्दाः ।

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ings in many places were not clear to me. The readers shall have to refer to the errata, at those places.

The poems of great poets are successful in producing the joy of good and great persons. This poem of new type, is certainly readable even by poets.

This letter is dated the 22nd of Baisakh, Shakabda 1832.

14. The opinion of Pandit Gopal Chandra Deb Sharma Kabyatirtha, Professor of Sanskrit Literature Institution (Tole), Pabna.

I have gone through the entire poem from beginning to end, of Meghdautyam, composed by Trailokyamohan Guha Niogi Vidyaratnakar, the holder of several other titles and the author of Geet Bharatum, and had its errors rectified.

The author has shown great skill in producing plain and simple style and in exhibiting high ideas and sweet expressions,

१५ । व्याकरणतीर्थ-काव्यतीर्थ-सांख्यतीर्थोपाधिकस्य फरिद-पुरान्तर्गत कोंड़कदीनिवासिनः पण्डित श्रीयुक्त तारानाथ देवशर्म्मं तर्कवाचस्पते रभिमतम् ।

विद्यारत्नाकराद्युपनामकस्य श्रीयुक्त त्रैलोक्य मोहन गुह नियोगिनः सरस-लेखनी-मुख-निःसृत मिदं मेघदौत्यम् नाम काव्य मतितरामालोक्य दोषगुण-समालोचकस्यापि मे साम्प्रतं गुणैक-पक्ष पातिनश्चेतः सुचिरमानन्द-रस-वारिधौ निमज्जतीव । किमम-धिकेन । धन्योऽयं ग्रन्थरचयिता । यत् रचनानां माधुर्य्येण भावानां गाम्भीर्य्येण अलङ्काराणां सन्निवेशेन वर्णनानां चातुर्य्येण मेघदूत-परिशिष्टं निर्म्मितुरयं कविः सर्व्वथा सफल-प्रयत्नः । परन्तु इदानीन्तनोऽपि प्राचीन-कवि-समकक्षताभिमानीत्येव-महमाकलयामि ।

I am of opinion that the title of Vidyaratnakar, conferred by the committee of the Pabna pandits, has been fruitfully verified, by the author.

15. The opinion of Pandit Taranath Deb Sharma Tarkabachaspati, the holder of the titles of Vyakarantirtha, Kabyatirtha, and Sankhatirtha, and the resident of Konracdi, in district Faridpoor.

Having gone through the poem of Meghdautyam, which has been emanated from the juicy pen, of Srijukta Trailokhyamohan Guha Niogi Vidyaratnakar, the holder of other titles, as a critic of finding merits as well as demerits, my mind is now entirely partial to the author's merits only, and is now swimming in the sea of satisfaction. What more remains to be said ? The author is to be thanked, as in the sweetness of expressions, in the gravity of ideas, in the

इयमाशीरस्य अभिनव पद्य-प्रस्थिता नित्यं भवान् नव नव काव्य समुद्भावनेन भवदुन्नतिं दिदृक्षून् मादृशान् तोषयतु रोषयतु पुनः प्रतियोगिनः ।

“कवित्वोत्साहसम्पत्ति दृश्यतेऽत्र कवेर्यथा ।
पुष्पवृष्टिर्भवत्वस्य मस्तकस्य पुरस्तथा ॥ १ ॥”

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exhibition of rhetorics, and in the skilfullness of descriptions, this author, who has been desirous of composing the sequel to Meghdootam, has been successful in every way. Further, though the author belongs to this recent period, yet I deem him to be an apt rival of the poets of ancient periods.

I have to invoke blessings on him, to the effect that may the author, following such paths, produce in this way, new poems of excellence and please us the critics, who are desirous of seeing his improvement, and may make those persons jealous, who try to be his rivals.

(1) As the wealth of poetic power and perseverance is observed in this poem of the said poet, so let the showers of flowers be poured in front of his head.

No more dilatation is needed.

THE END.

NOTE.

(1) This stanza has been composed by the learned critic in Anooshtoop (अनुष्टुप्) metre.

N. B.—Other opinions, when received, will be printed at suitable occasions.

ग्रन्थकारस्य निवेदनम् ।

दौत्यमिदं मम दक्षिण हस्ते
वामकरे लसदुत्सव काव्यम्
ब्रूहि कि मिच्छसि भारत वासिन् ।
विस्तृत कायम विस्तृत कायम् ॥ १ ॥

[TRANSLATION.]

(1) There is this Message of the Cloud Messenger in my right hand, and there is the glittering Poem of the King-Emperor's Coronation Celebration in my left hand. Please tell me, O thou Indian reader, what dost thou desire to have? The one is comparatively a long, and the other is a short piece. (But, both of them deal with love and loyalty, though in different ways).

(1) NOTE.—This occurred to me, as if, through the sympathetic guidance of the divine spirit of the great poet Kalidas, who is said to have addressed Swaraswati, the Goddess of Learning, after his alleged sudden immersion into the Lake of Learning thus :—

"पद्ममिदं मम दक्षिणहस्ते
वामकरे लसदुत्पलमेकम् ।
ब्रूहि किमिच्छसि पङ्कजनेत्रे
कर्कशनालम कर्कश नालम् ॥ १ ॥"

This stanza is in Dodhak (दोधक) metre.



OPINIONS.

16. The opinion of Mahamahadhyapak Linguist Pandit Krishna Kamal Bhattacharjya, B.L., formerly the Senior Professor of the Government Presidency College, Calcutta. Dated the 31st October 1910 A.D., 185, Manicktola Street.

"The author of this book, named Meghdautyam (मेघदौत्यम्), has been carried away by the intoxicating beauty of the great Indian poet's well-known exquisitely beautiful poem, and has tried his hand at an imitation. The plan of his work has been conceived in the spirit of his model, and he has adopted the same lengthy metre, the magnificent march of which, as proceeding from the pen of Kalidasa, thrills the heart of those, privileged to taste it, in the original.

The language of the present author possesses the merit of perspicuity and idiomatic correctness in general, though lapses may be detected at places.

His thoughts, as may be expected, are tinged with the peculiarities of modern times. They may indicate the fact, that the golden age of Sanskrit literature is past. But at the same time, it is wonderful how he has succeeded so far in Sanskrit versification, when we remember that he has been a practising pleader for more than thirty years, and that in the midst of such discordant avocations, he has been able to display this kind of facility in writing Sanskrit verses. Blackstone did bid a pathetic farewell to poetry, when he adopted law as his profession. But the present author has successfully kept up his acquaintance both with law and with poetry,—a fact, which shows that Sanskrit language is more in grain with us, the people of Hindusthan, than Latin is in Europe. And this is, as it should be; for the modern languages of Europe do not trace so direct a descent from Latin, (though the Roman languages, such as French, Spanish, and Italian are very closely and inti-

mately connected with Latin) as the modern languages of India do from Sanskrit. We here, even now, are habituated to clothe our ideas in words, which hear very much like badly pronounced Sanskrit words ; and thus we do not fail so signally and laughably, when we attempt to write Sanskrit in this age, as modern Latin writers in Europe do. The expression dog Latin has no analogue here with reference to Sanskrit. Pandits in India, even now, go on writing Sanskrit verse and prose, sometimes well, sometimes ill, but now and then produce matter, which is not altogether unworthy of praise and admiration. And the present author is not an exception to this rule. He has written verses, which often claim our praise and admiration.

১৭। বৈদিক পণ্ডিত স্মার্ত্তচূড়ামণ্যুপাধিক মামুদপুর-নিবাসী বেদদীপ শ্রীযুক্ত প্রসন্নকুমার বিদ্যারত্ন মহাশয়ের অভিমত। কলিকাতা ১৩১৭ বঙ্গাব্দ। ১৫ই কার্ত্তিক।

বন্ধো,

আমি তোমার বিরচিত মেঘদৌত্যম্‌ নামক দ্বিতীয় কাব্য পাইয়া বড়ই আহ্লাদিত হইয়াছি। ইহাতে মহাকবি কালিদাসের অনুপম মেঘদূত কাব্যের ছায়া অতি মনোরম ভাবে গৃহীত হইয়াছে। মেঘদূত সম্বন্ধে আমার সংস্কার ছিল যে, “ন তস্য প্রতিমা অস্তি”। এখন দেখিতেছি আমারই বাল্য বন্ধু কর্ত্তৃক উহার প্রতিমা নির্ম্মিত হইয়াছে।

যেরূপভাবে প্রতিমার চাল চিত্রিত হইয়াছে, যেরূপ বর্ণে ফলিত হইয়াছে, তাহাতে বোধ হয়, মহাকবির দূত যেন, দৌত্যে পর্য্যবসিত হইয়াছে।

যিনি একবার নির্ব্বাসিত যক্ষের প্রেমের তন্ময়তা উপলব্ধি

করিয়াছেন, তিনি এখন বিরহবিধুরা যক্ষপত্নীর মর্ম্মস্পর্শী সুগভীর প্রেমের মাধুর্য্য আস্বাদন করুন।

মহাকবি শকুন্তলার রূপ বর্ণনায় লিখিয়াছেন—

"লোভনীয় যৌবনং অঙ্গেষু সন্নদ্ধম্।" দৌত্যের সর্ব্বাঙ্গ শব্দ ও অর্থালঙ্কারে বিভূষিত।

বন্ধো, তোমার কাব্য সম্বন্ধে আমার শেষ অভিমত এই—ভাবগ্রাহী ভাবুকবৃন্দ যেন "সদোষমপি ন ত্যজেৎ" এই শাস্ত্রীয় অনুশাসন স্মরণ রাখিয়া কবি ও কাব্যের গুণগ্রাহী ও পক্ষপাতী হন।

[TRANSLATION.]

17. The opinion of Vaidic Pandit Smartta Chudamani Veda-dipa Prasanna Kumar Vidyaratna, resident of Mahmadpoor. Dated Calcutta, the 15th of Kartic (November) 1317, B. S.

My dear friend,

I have been exceedingly glad, having received your second poem, by the name of Meghdautyam. In this the shadow of the unrivalled poem of Meghdootam of the great poet Kalidasa has been reflected in a very enchanting way.

I had an impression about Meghdootam, that it is inimitable, but now I find that its image has been prepared by the very friend of my boyhood.

The manner, in which the image has been painted, in which the colour has been set with shade and light, renders the messenger of the great poet, as if converted into the message of yours.

He, who has perceived the ardentness of love of the transported Jaksha, is now to taste the sweetness of the deep and heart-touching love of the Jaksha's bereaved consort.

মামুদপুর ! জন্মভূমি ! জাগরিত হও। কবিপুত্র প্রসব করিয়া তুমি অমরত্ব লাভ করিয়াছ।

বন্ধো, এক দিন তোমাকে হেমচন্দ্র নবীনচন্দ্রের আসন অধিকার করিতে উৎসাহিত করিয়াছিলাম, কিন্তু আজ তোমার দৌত্যের বাক্‌পটুতায় মোহিত হইয়া মহানন্দে স্বয়ং তোমার গলে জয়মাল্য পরাইয়া দিয়া তোমাকে তোমার চিরাভিলষিত কবিসিংহাসনে অভিষিক্ত করিলাম। জয়োঽস্তু। শিবং তে পন্থানম্। ইতি।

The great poet, at the time of describing the beauty of Sakoontala, has written "The alluring young age has been mantled over the body." All the limbs of the message of the cloud messenger, has been adorned with the ornaments of rhetorical expressions of words and thoughts.

O dear friend, my ultimate opinion regarding your book is this—The spirit-adopting critics should not discard anything, though be found faulty. This is the dictum of the moral codes. Let them be your admirers and supporters, following that dictum.

O Mahmadpoor, O thou native land, awake, thou hast attained immortality by giving birth to a poet son.

O dear friend, at one time I encouraged you to occupy the seats of the poets Hem Chandra and Navin Chandra; but now being enchanted by the sayings of thy Dautyam poem, I have the great satisfaction of placing you on the throne of poets, after putting the necklace of victory around your neck. Let success and welfare attend you.

THE END.

मेघदौत्यम् ।

शुद्धिपत्रम् ।

THE ERRATA.

Explanatory Remarks.

For the sake of convenience and easy reference, the alterations and corrections of readings, words, and spellings are classified under the five following headings, namely :—

(1) The alteration of stanzas.

(2) The alteration of readings, for making the final short letters of the first and third feet of certain stanzas, long.

(3) The alteration of readings, for avoiding the chances of undesirable combinations (सन्धिः) of words, which may interrupt the metre.

(4) The corrections of mistakes.

(5) The corrections of spellings of words or phrases, which are generally the mistakes of printing.

Although there are rules for the justifications of the first three classes of alterations, yet for remaining on the safe side, the alterations have been made. So, unavoidably the errata have been somewhat long. If there be a second edition, opportunity will be received for incorporating these alterations and corrections in the body of the book.

I beg to be pardoned for my latches and oversights, occasioned generally for my undue haste.

मेघदौतम् ।

—:*:—

शुद्धिपत्रम् ।

१ । कविता परिवर्त्तनम् ।

पृष्ठा ।	पङ्क्तिः ।	परिवर्त्तनम् ।
२४	१०	एकविंश श्लोकान्ते निम्नस्थश्लोको निवेष्टव्यः ।

देशे दास-क्रय-विनिमयासत्-प्रथां शुल्कभारां
प्रेक्ष्याक्षेपात् विदलितजनां पाशवीं वर्ज्जनीयाम् ।
तन्नाशार्थं मम पतिवर श्चाभवत् यत्नशीलः
सोऽभूद्देशार्च्चन-विधिरतो मेघ मे नाथ दृत्यम् । २१।२ ॥

युग्मकम् ।

[Translation.]

THE ERRATA.

(1) The alteration of stanzas.

After the twenty-first stanza, please place the following stanza, namely :—

21 (2). Having observed that the duty-burdened inhuman beastly and avoidable custom of slave trade is prevailing in the country, my husband became, out of compassion, bent in eradicating it, and thus my husband became dutiful in serving his country.

NOTE.

21 (2). The slave trade was abolished in England by an act of Parliament in 1807 A.D.; and in 1811 it was declared as an offence by another act of Parliament.

पृष्ठा ।	पङ्क्तिः ।	परिवर्त्तनम् ।
८५	७	कलापकमित्युच्छेद्यम् ।
८५	११	१११।४॥ स्थले १११।५॥ भवितव्यम् ।
८५ / ८६	१२-१३ / १-२	१११।५॥ संख्यकास्त्यज्ञातमिति श्लोकस्त्याज्यः ।
९४	५।६।७।८	१२०॥ संख्यकश्लोकस्य परिवर्त्ते निम्नस्थश्लोको निवेष्टव्यः ।

श्रुत्वास्माकं विनय-कथितां मर्म्मजां कातरोक्तिं
गत्वा सद्यो धनपतिगृहं नातिदूरस्थितन्तत् ।
पश्यामीव त्वमिति वदसि प्रोक्त वार्त्तां धनेशं
के त्वत्तुल्या जनगणकृपा-कारिणः साधवः के ॥ १२० ॥

In place of stanza 120, substitute the following stanza :—

120. Having heard our humbly spoken heart-rending and painful tidings and prayers, and having instantly gone to the palace of the king of treasures, which is not far off

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Numerous great men of high positions took an active part in having the vicious and inhuman slave trade abolished. Their names are too numerous to be enumerated here.

Some of the prominent persons, amongst them, were Dr. Peckard, Vice-Chancellor of the Cambridge University, who offered a prize for an essay on the subject. Mr. T. Clarkson successfully competed for the same. His essay drew the attention of the broad-minded English-knowing gentlemen and especially the attention of the heroic-minded Mr. William Wilberforce, who repeatedly had the matter moved in parliament.

Lord Granville and Fox in 1807, and afterwards Brougham in 1811, were induced to have those parliamentary acts, passed, with Royal assent.

All of them, who took part in having the slavery abolished, in England, as well as in other countries, do deserve the heart-felt thanks of the civilized communities and of the suffering millions of the world.

८४ } ८।१० } १२१ ॥ संख्यक श्लोकस्य परिवर्त्ते
८५ } १।२ } निम्नस्थ: श्लोको निवेष्टव्य: ।

श्रुत्वा वार्त्तां तव सुकथितां मेघ पश्याथ तावत्
सद्य:सद्य: सदय-हृदय: सन् त्वदुक्त्यस्तकोप: ।
शापस्यान्तं मिलन-जनकं राजराज: करोति
त्वं धन्यो हे जलधरपते राजराजोऽपि धन्य: ॥ १२१ ॥

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from this place, thou art, O cloud! (I am, as if, observing) telling our those very tidings to the king of treasures. Who are so kind and honest like thee?

In place of stanza 121, please substitute the following stanza :—

(121). Having heard the tidings, told by thee, O cloud, look at and notice, that His Majesty the king of kings, having been consoled and devoid of his anger, has condescended, out of his compassionate heart, to cancel his curse (or the order of transportation of my husband) and so, has allowed us to meet each other.

Thanks to thee, O king of clouds, as well as, thanks to His Majesty, the king of kings.

120—121. NOTE—One of my learned friends told me that the last stanza of Meghdootam, of some editions of it, namely, श्रुत्वा वार्त्ता मिति (having heard the tidings, &c.) is considered as an interpolation by some, and hence Pandit like Ishwar Chandra Vidyasagar has omitted it in his edition. So, I, on my part, thought it proper to change the last two stanzas, in these ways, so as to make them proceed from the wife of the exiled Jaksha, and not from the author.

(THE END.)

२ । पदान्त परिवर्त्तनम् ।

[N. B.—The corresponding English translations of the following altered readings, have not been made and inserted into this book. They have been left to be made, if necessary, by my learned readers themselves.]

पृष्ठा ।	पङ्क्तिः ।	विद्यमानपाठः ।	परिवर्त्तितपाठः ।
४	२	लब्ध्वा	प्राप्य
११	२	२ (पङ्क्तिस्थले)	३ (पङ्क्तिः)
११	३	३ (पङ्क्तिस्थले)	२ (पङ्क्तिः)
११	६	तत्श्रुत्वाते	श्रुत्वा तत्ते
१२	४	यंदृष्ट्वात्वं	त्वं दृष्ट्वा यं
१४	३	शौर्य्यंवा	माधुर्य्यं
१४	३	तु	वा
१८	८	कटीषु	नितम्बे
२३	६	यस्याःक्रोड़े	क्रोड़े यस्या
२३	११	धावतीव	धावतीषत्
२४	३	जीवनञ्च	जीवनं वा
२५	३	धीमतांकि	कोविदानां
२७	१	निर्व्वासनेन	निर्व्वासनान्नः
२७	५	भवेद्धि	कदा स्यात्
२७	८	प्राणिनान्तु	मानवानां
२८	११	चान्नतारस्वरेण	नातितारस्वरैःकिं
२९	४	योगाभ्यासे	प्रेमाभ्यासे
३०	२	इत्युक्त्वावा	द्रागित्युक्ता
३०	३	याति	गच्छेत्

पृष्ठा ।	पङ्क्तिः ।	विद्यमानपाठः ।	परिवर्त्तितपाठः ।
३०	५	हतोऽस्मि	हतोऽहं
३३	१	प्रहृष्ट	लसत्तत्
३३	५	किङ्करीव	किङ्करीवत्
३६	७	भवेद्धि	भवे स्यात्
३८	१०	पाषाणोऽपि	ग्रावापीह
४०	१	च	मा
४१	२	सौन्दर्य्यं वा	प्राधान्यं वा
४१	३	रम्युरत्नस्तेन	स्तेननेताम्बुरत्नैः
४८	११	तु	नो
४९	३	तान् भवान्मे मित्र	तानमित्रद् भवान् मे
५३	३	पुरान	न पूर्व्वं
५४	१	क्षि	सा
५४	७	ग्रामादेस्ते	वस्यैर्ह्मौर
५४	७	राजाद्यभिस्य	राजाद्यभिस्तैः
५९	७	विभर्त्ति	विधत्ते
६०	५	साऽन्धकारायतेऽस्य	सोऽन्धकारायते हा
६४	४	नलिनित्थं	क्षिसन्नेतं
६५	७	प्रस्थितश्चावलम्ब्य	चावलम्ब्य प्रयातः
६५	१०	भावोन्मत्ता	प्रेमोन्मत्ता
६७	५	त्वामहं स्थापयामि	स्थापयामीह हि त्वां
६७	७	कुसुम सदृशा	शिरसि मम हे
६७	७	मस्तके मे धरामि	स्थापयामीह तावत्
७१	६	स्मि	हं

पृष्ठा ।	पङ्क्तिः ।	विद्यमानपाठः ।	परिवर्त्तितपाठः ।
७१	९	वा	हं
७१	१०	भजामि	हि सेवे
७३	८	हि	वा
७५	३	दिव्याचारः	स्वार्थत्यागी
७५	८	तृष्णापोड़ा	श्रान्तिक्लान्ति
७६	८	आकारस्ते	स्वाकारस्ते
८२	३	च्छिद्रगण्यानि तानि	स्तानि शून्यानि रन्ध्रैः
८२	१२	दोषं क्षमस्व	दोषोहि हेयः
८३	५	करोति	तु कुर्य्यात्
८४	१	इतीह	इति द्राक्
८५	५	प्रजाहि	प्रजाःस्मः
८७	१	ये प्रजारञ्जका न	न प्रजारञ्जका ये
८९	५	अर्थाधिक्यात्	स्वार्थाधिक्यात्
८९	६	पश्यसि त्वज्जितन्न	नेक्षसे त्वज्जितञ्चेत्
९२	९	विलुप्तां करोमि	करोसि प्रलुप्तां
९२	११	निर्व्वासनाद्धि	निर्व्वासनात् यत्

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३ । सन्धि सम्बन्धीय परिवर्त्तनम् ।

पृष्ठा ।	पङ्क्तिः ।	विद्यमानः पाठः ।	परिवर्त्तितपाठः ।
९	९	ओत्सक्यादित्यपरिगणनं	गाढ़ौत्सक्यादिति न गणनं
१०	१०	आसन्नात्त्वं	स्वप्नोत्था त्वं
१२	१०	उद्वेगोस्मिं	स्वोद्वेगोर्म्मिं

पृष्ठा ।	पङ्क्तिः ।	विद्यमानपाठः ।	परिवर्त्तितपाठः ।
१४	१०	आकारोऽहा	प्रेक्ष्याकारो
१५	७	चीरकाद्यञ्च रत्नं	रत्नराजीं महार्घां
२३	४	आत्मनो	सात्मनो
२६	११	अन्याधीनं	नान्याधीनं
२६	११	न	तत्
३४	४	अश्रु	स्वाश्रु
३४	६	आभां	दीप्तिं
३४	१५	आचारं	स्वाचारं
३७	८	अस्ति व्यस्ता	व्यस्ता चास्ति
३९	२	आसीत् रामः	राम आसीत्
३९	८	आश्चर्यं हा	हन्ताश्चर्यं
४२	८	उद्यानस्थे	स्वोद्यानस्थे
५३	४	आकृष्टःसन्	वेगाकृष्टो
५५	५	एक	चैक
५८	५	आसीत्तत्र	तत्रश्चासीत्
६१	१२	एतावन्मा	वन्मरावल्थो
६२	७	आगाल्लोकं	आगाज्योत्स्नां
६२	७	कान्यं	कान्यां
६३	४	आगायुक्तं	स्वागायुक्तं
६६	४	अज्ञातान्ता	सौभाग्यान्या
६७	८	इन्दोर्हास्यं	चन्द्रात्‌हास्यं
७०	४	आदर्शा या	स्वादर्शों या
७७	५	अद्वयानन्द	चाद्वयानन्द

पृष्ठा ।	पङ्क्तिः ।	अशुद्धः पाठः ।	संशोधितः पाठः ।
७७	१०	अन्धकारस्तु	चान्धकारस्तु
८०	४	अत्यैश्वर्य्या	स्वार्थाधिक्या
८३	४	अहंत्यस्मात् सच	सोऽहंत्यस्मात् खलु
८३	६	अथाहमन्तत्	स्यादथाहं
१०७	५	अपूर्व्वशक्ति	प्रभूतशक्ति

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४ । भ्रान्ति संशोधनम् ।

४	८	विस्तराः संस्कृतज्ञाः	संस्कृतज्ञा असंख्याः
१४	१	सङ्घातज्ञा	सङ्घाताढ्या
२४	१२	देशच्युत	देशभ्रष्ट
३६	७	प्रतिकुल	प्रतिमुख
४१	८	सः	तम्
४८	५	दहमिव यदा दिव्य गाथां पपाठ	द्रुतिवदपठं दिव्य-गाथां यदाहं
५३	७	जलधरयदा सर्व्वथाहंररन्ध	जलद रघितुं सर्व्वथाहं रतामं
६६	७	जाग्रतां	व्याकुलां
६८	३।४	३।४	लक्ष्मीरूपा जलद सुतरां राज-राजाङ्गना मा । स्तोत्रे दिव्यैः स्वरचितपदैश्चार्च्चिता तेऽभ्ययाभूत् ।
६८	५	वाग्म्यां	वाग्मी
६९	१	मेघजग्राह साहं	मतृगृहीतं पुरासीत्
७७	१२	ज्वालांतस्य प्रशमितुमलं	तस्य ज्वालां शमयितुमलं

पृष्ठा ।	पङ्क्तिः ।	अशुद्धःपाठः ।	संशोधितः पाठः ।
८०	३	मौनस्वमथ	मौनोत्वमथ
८२	७	एकेकाले	स्यादाकाशे
८२	७	द्रागभवेत्	ह्येककाले
८५	१३	सुसं शब्दं	सुसःशब्दो
८६	१	यत्भवेत्तत्	यत्स्यात्तन्नो
८६	३	यो मिमांसाविमूढः	यश्चसिद्धान्तशून्यः
८७	५	पापात्मा:	पापिष्ठाः
८८	२	दुरितान्	दुरितं

५ । वर्णादि संशोधनम् ।

१	७	नियोगी	नियोगि
४	७	हृदय	प्रयत
८	६	विरचितें	विरचिते
११	२	घन तें	घन ते
११	[illegible]	भावोथ	भावोऽथ
१२	२	वन्नय	वन्नय
१२	६	भुवन	भुवन
१३	१	त्याज्य	त्याज्य
१३	३	किं	कि
१३	१०	हास्य	हास्ये
१४	४	तस्यास्यं	तस्यास्यं
१५	१	चेंत्	चेत्
१६	१	महार्घ्यं	महार्घं
१७	४	द्रष्टुं	द्रष्टुं

पृष्ठा ।	पङ्क्तिः ।	अशुद्धः पाठः ।	संशोधितः पाठः ।
१८	३	रमनं	रमणं
१८	६	दसा	दशा
१८	८	नांह्नं	नाह्नं
१९	९	रसानां	रसनां
२२	२	शिच्चालथो	शिच्चालयो
२४	५	थः	यः
२४	९	त्यक्ता	त्यक्ता
२४	११	भूत्	भूत्
२५	७	त्यज्य	त्याज्य
२५	१०	धन	घन
२६	२	यस्य	यस्य
२७	९	प्रायशः	प्रायशो
३०	६	कन्तस्य	कान्तस्य
३१	१०	स्थानं	स्थानं
३६	४	नम्रा-	नम्रा
३७	४	गिरि	गिरि
३७	४	द्विव्वा	द्विव्या
३७	७	फिरातं	किरातं
४२	३	वृत्त्याः	वृत्त्याः
४२	४	स्मात्	स्यात्
४४	१	महार्घ्यं	महार्घं
४९	२	व्रताच्च	व्रताच्च ।
४९	८	त्रिदस-सुदसा	त्रिदश-सुदशा

पृष्ठा ।	पङ्क्तिः ।	अशुद्धःपाठः ।	संशोधितः पाठः ।
५१	२	नैंवहर्म्यांग्र	नैंवहर्म्यांग्र
५१	४	सहास्यन्	सहास्यान्
५२	६	लब्धोल्लाषां	लब्धोल्लासां
५४	७	प्रसादैस्तै	प्रासादैस्तै
५५	१	पुरूषषै	पुरुषै
५५	२	हास्योन्मेषोत्	हास्योन्मेषोत्
५५	३	स्वासि	स्वामि
५५	४	चेषा	चैषा
५५	७	कास्या:	कस्या:
४८	१	श्लोक	श्लोक
५८	२	यस्ता:	यस्या:
५८	११	मूखविधुकरै:	मुखविधुकरै:
६१	१	नि:शब्देषा	नि:शब्दैषा
६१	१	पञ्जरल्था	पञ्जरस्था
६१	८	वप्र	वप्र
६२	१	संघातंवा	सङ्घाताद्वा
६३	७	भतेत्	भवेत्
६४	१०	चेषा	चैषा
७२	३	यक्षश	यक्षेश
७४	१	नुन	नून
७५	८	प्रसमन	प्रशमन
७७	२	न्महार्व्यम् ।	न्महार्घम् ।
७७	३	वहुलं	वहुलं

शुद्धिपत्रम् ।

पृष्ठा ।	पङ्क्तिः ।	अशुद्धः पाठः ।	संशोधितः पाठः ।
७७	७	व्रताय	व्रताय
७८	५	समयासि	शमयसि
७८	६	समयितु	शमयितु
७८	७	विलसनरता	व्यसन-निरता
७८	५	समयति	शमयति
७८	६	स्मा	स्या
८०	३	मौनस्त्वमथ	मौनीत्वमथ
८१	५	स्तज्या:	स्याज्याः
८२	*	सञ्चितं	सञ्चितं
८३	१०	भन्ति	फन्ति
८४	२	साधृ:	साधुः
८५	८	यच्च	यच्च
८६	११	भूयो	भूयो
८९	११	साधुभि	साधुभि
९२	६	पातिस्तु	पातिस्तु
९७	१५	स	सं
१०९	९	गेला	गेला
१११	१९	सभापत्यु:	सभापतिः
१११	१८	सभापत्युश्च	सभापतिश्च
११२	१	सभापत्यु:	सभापतिः
११२	८	सभापत्यु:	सभापतिः
११३	१८	नैपुण्ये: पद लालित्ये:	नैपुण्यैः पद-लालित्यैः
११४	२	तर्करत्नो	तर्कालङ्कारो
११४	१७	प्राप	प्राप्तः
१४७	१६	तर्करत्नो	तर्कालङ्कारो

Page (of Sanskrit)	Line (of English)	Error	Correction
5	9	rememberred	remembered
29	9	destribute	distribute
29	13	palacial	palatial
31	3	ematiated	emaciated
32	13	n	in
41	15	myseries	miseries
48	1	cland	cloud
48	3	messege	message
50	10	Whenevsr	Whenever
53	15	blmba	bimba
55	4	exubarence	exuberence
55	17	geographicsl	geographical
55	18	tratises	treatises
55	20	intsoduction	introduction
56	26	ctanding	standing
59	15	of	o
61	3	and,	o
64	14	hy	by.
70	11	own's	one's
73	14	perceeptible	perceptible
81	13	unparalled	unparalleled
82	9	he	be
84	17	diety	deity
84	22	III 3).	III(4).
85	6	III(4).	III(5).
85	13	III(5).	o
90	7	enternal	eternal
95	12	Diety	Deity
115	10	Grrat	Great

Page (of English)	Line	Error	Correction
7	11	ieces	pieces
9	12	llke	like
15	24	antepodes	antipodes
19	13	inhabitting	inhabiting
28	33	Persbia	Persia
29	13	prediliction	predilection
34	25	Portugese	o
34	26	fourteenth	fifteenth
34	33	Portugese	o
35	27	antepodes	antipodes
35	33	immage	image
36	2	fourteenth	fifteenth
45	9	as	has
45	15	1873	1872
52	3	शकाब्दा	शकाब्द
53	8	बङ्गाब्दा	बङ्गाब्द
54	10		
55	13	मल्लीनी	मल्लिनी
68	2	कोंडकदी	कोँडकदी
70	21	कर्कशा	कर्कश

इति शुद्धिपत्रम् ।

THE END OF THE ERRATA.

मेघदौत्यम् ।

—o—

मङ्गलाचरणाष्टकम् ।

नत्वा वाणीं प्रणत-वरदाञ्चामरत्वप्रदात्रीं
नत्वा वाणी-वरसुतमथो कालिदासं कवीशम् ।
अस्मि प्रार्थी रचयितुमिदं मेघदूतावशिष्टं
दुःसाध्येऽस्मिन् तदनुसरणे चास्मि हन्ताभिलाषी ॥ १ ॥

काव्यश्रेष्ठं क्व च मणिनिभं दुर्लभं मेघदूतं
दीनः क्षीणः क्व सुकवियशः प्रार्थकोऽहञ्च लोके ।
काव्यद्वारेऽपि तु कविवरोद्घाटिते वाक्कवाटे
वज्रोत्कीर्णे सुकठिनमणौ सूत्रवत् किन्नयामि ॥ २ ॥

[TRANSLATION.]

THE MESSAGE OF THE CLOUD-MESSENGER.

THE PROLOGUE OF EIGHT STANZAS.

1. Bowing down to the Goddess of Learning, that does impart benedictions to her supplicants and immortality as well, and then bowing down also to Kalidas, who is the pet child of the Goddess of Learning and who is the prince of poets, I am desirous of composing this sequel to his poem, the Cloud messenger. Alas! I am desirous of following his foot steps, which is a very arduous task.

2. Oh! where is the rare poem, the Cloud messenger, which is excellent amongst the poems and which is like a gem, and where am I, the poor and powerless person, desirous of gaining the reputation of good poets? But the Shutters of language of the gate way of poem, having been unfolded by the leader of poets, shall I not, like a weak

शुक्राचार्य्यात् मृतजनगण-प्राणसञ्जीवनीव
लब्धा विद्या जनहितकरी सा विचित्रा कचेन ।
लभ्या विद्या नहि किमपरै र्वर्णिता कालिदासात्
सत्सङ्कल्पे र्मनन-निरतैः संस्कृतोज्जीवनाय ॥ ३ ॥

दीप्तं सम्यक् मम हि हृदयं मेघविद्युन्मयूखैः
सत्काव्योत्कं मम च मनः पण्डितोत्साहदानात् ।
मग्नोऽहन्तत् हृदयमनसा मेघदूतस्य दौत्ये
क्षन्तव्योऽहं मुनिसमजनैः कोविदैः क्षान्तिशीलैः ॥ ४ ॥

कालोऽसीमः क्षितिरतिशया विस्तराः संस्कृतज्ञाः
काव्यामोदाः कविगणगुण-ग्राहिणो नो न चाल्पाः ।
आशास्माकं भवति विपुला स्वीय दोषक्षमाये
कूपोत्क्षिप्तं गुणिगणगुण-ग्राहि-शक्त्यास्ति पात्रम् ॥ ५ ॥

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thread, that can easily pass through the hardest of Jewels, bored by sharp in-truments, be able to pass through that gate way of poem ?

3. As the admirable art of reviving the deceased persons, which is highly wonderful and beneficial to the public, was acquired by Kach from Shookracharjya, so, for the sake of reviving the dead Sanskrit language, can not the admirable literary art be acquired by others of good resolution and of deep meditation from Kalidas ?

4 My heart is, as it were, electrified and lighted by the flash of the lightning of the Cloud (Messenger) and my mind is directed towards composing good poems, by the encouragement given by eminent pundits, and hence I have devoted myself, head and heart, to the composition of the Message of the Cloud messenger. I am to be pardoned by the sage-like individuals and pundits, who are naturally prone to pardon faults.

5. The time is endless, the world is enormous, the Sanskrit scholars are still numerous. Those that take delight in reading poems and in appreciating the qualifica-

म मौ मा म म मा मौ म
मौ म मा म्म म्म मा म मौ ।
मा मा मा म म मा मा मा
म म्म म म म म म्म म ॥ ६ ॥

tions of poets are not few. So we do entertain high hopes for securing pardon for our faults ; for, the qualified person, like the water vase, is only raised out of the wells (e i. low and obscure places) by the power of the holders of the rope of qualification.

6. O pluto, my mother weighed me (that is examined me and found of what stuff and character I am.) The very same goddess Lukshmi of the triad of Vishnoo Brahma and Shiva, weighed, it is rememberted, Vishnoo Brahma and Shiva. Yes, my mother (weighed) Vishnoo, my mother (weighed) Brahma and my mother (weighed) Shiva. Let not the mother be unmotherly.

NOTES.

(5) This is Ekakshar Sarbotobhadra (एकाक्षरः सर्वतोभद्रः ।) It can be read the same in all the systematic ways, that is, over a dozen of different ways.

The metre of the Stanza is Anooshtoop (अनुष्टुप् छन्दः ।)

Singular instance of Sharboto bhadra appears in the nineteenth canto of Magh's poem of Shishupal-badham and a similar instance of it is found in the fifteenth canto of Bharabi's poem, Kiratarjooniyam, Other instances are rare and scanty. But Ekakshar Sharbatobhadro seems to have no president in the realm of literature.

सान्वय-पद-विश्लेषणं परिशिष्टे द्रष्टव्यम् ।

मार मार मार मार मार मार मार मा।
मार मार मार मार मार मार मार मा।
मार मार मार मार मार मार मार मा
मार मार मार मार मार मार मार मा ॥ ७ ॥

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7 The goddess Lukshmi of the destroyer of cupid, who is herself the mother of cupid and is herself goddess Lukshmi (that is goddess Doorga) obtained the company of her husband, (and so the mother Lukshmi obtained the fiery lustre of the beauty of her husband, who is the destroyer not only of cupid but the destroyer of the destroyer (pluto that is Mrityoonjoy himself. The mother who is Maha Lukshmi that is Lukshmi of Lukshmis obtained the side of the triad Brohma Vishnoo and Shiva and did not go away leaving them alone. She is the mother of cupid, as well as of pluto. It was she, who obtained the lustre of fire. Let not the goddess Lukshmi of Lukshmi be unpropitious towards us.

[illegible]

[illegible] of [illegible] book)

[illegible] Please notice [illegible] notice [illegible] (गोमूत्रिका बन्ध ।) [illegible] Gomootrica form (गोमूत्रिका बन्ध ।) [illegible] the [illegible]

[illegible] letters only [illegible] and of two [illegible] apparently [illegible])

[illegible] joint letters (संयुक्ताक्षर ।)

e) All the lines of it are similar (सत्पाद ।)

मा मा मा मा मा मा मा मा
मा मा मा मा मा मा मा मा ।
मा मा मा मा मा मा मा मा
मा मा मा मा मा मा मा मा ॥ ८ ॥

8. Let the mother, who is mother's mother, who is the mother of the mother's mother as well, be not unmotherly to us. Let the goddess Lukshmi, who is Lukshmi's Lukshmi who is the Lukshmi of Lukshmi's Lukshmi, be not unpropitious to us. Let not the mother Lukshmi, who is the mother of Lukshmi as well and who is the Lukshmi of Hari and Har, be unpropitious to us. Let not mother Lukshmi be unpropitious to us. Let not mother Lukshmi be unpropitious to us

NOTES.

1 may admit other versions.

सान्वयपदविश्लेषणं परिशिष्टे द्रष्टव्यम् ।

(The analysis and constuction of this stanza are given, for the sake of conveniince in the appendix to this book)

(8) This may be called Mohasarboto-bhadra (महासर्वतोभद्रः ।) which name has been framed by the author, for it can be read the same in all the different ways possible. It having no president or parallel in literature. It is unique.

The metre of the stanza is Bidyoonmala (विद्युन्माला छन्दः ।) It may admit of other versions.

सान्वयपदविश्लेषणं परिशिष्टे द्रष्टव्यम् ।

(The analysis and construction of this stanza, are, for the sake of convenience to the readers, given also in the appendix to this book.)

The title-conferring letters are also given in the appendix.

इति महाकवि-कालिदासानुगामि-
काव्यभूषण-कविपञ्चानन-विद्यारत्न विद्यारत्नाकर-
मामुदपुर-कोहिनूर-भारतरत्नोपाधिक-
श्रीत्रैलोक्यमोहन-गुह-नियोगि-कविकिरीटि-
बि-ए-बि एल्-विरचिते मेघदूत-परिशिष्टे-
मेघदौत्याख्ये काव्ये मङ्गलाचरणाष्टकम् ।

The end of the prologue of eight stsnzas, to the Message of the Cloud-messenger, which is a sequal to the Cloud-messenger, and which is composed by Trailokya Mohan Guha Niogi Kabikireetee B. A., B L., holder of the titles of 'The poem ornamented poet, the eloquent deity of poets, the Jewel of Learning, the Ocean of Learning, the Mahahmedpoor-Cohinoor, and the Jewel of India, and who is a follower of the great poet Kalidas.

मेघदौत्यम् ।

[मेघदूत-परिशिष्टम् ।]

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पूर्व्वं मेघः ।

सौदामिन्या सह समुदिते दक्षिणस्या दिशोऽथ
प्रौढ़ाषाढ़े प्रचुर-फलदे सान्द्रमेघे मनोज्ञे ।
प्रेमोन्मत्ता विरहविधुरा राज-राजालकायां
यक्षस्यस्त्री स्वपतिकुशलं साग्रहन्तं ययाचे ॥ १ ॥
दौत्यार्हःक्व स्वसदृशजनो वाष्प-पुञ्जः क्व मेघः
औत्सुक्यादि त्यपरिगणनं गुह्यकी सा चकार ।

[TRANSLATION.]

THE MESSAGE OF THE CLOUD MESSENGER.

[THE SEQUEL TO THE CLOUD MESSENGER.]

Anterior Cloud.

1. And then, the beautiful and dense cloud, having appeared with lightning at Aloka, the capital of the King of Kings, from the southern direction (of Ramgiri) in certain advanced day (say fifteenth day) of the month of Asar (June) which is capable of producing exuberant crops and fruits, the Jaksha's wife, who is maddened for love and pressed with sorrow at the absence of her exiled husband, prayed with earnestness the cloud, to get the good tidings of her husband.

2. Where is a living being, similar to self, who is able to carry and give messages, and where is the cloud,

याच्ञापात्रे ष्वविदितफला श्चेतनाचेतनेषु
प्रेमोन्मत्ताः प्रणयविषये ज्ञानशून्या भवन्ति ॥ २ ॥

भो भो मेघ त्वमथ वद किं जीवितो जीवितेशः
प्राप्ते मित्रे त्वयि किमवदत् भाषितं श्रोत्रपेयम् ।
कच्चित्कान्तः स्मरति विधुरां शङ्कितां तस्य दासीं
कच्चिन्निद्रा भवति सुखदा दीर्घे रात्रौ प्रियस्य ॥ ३ ॥

एह्यागत्य सुखमुपविशानुग्रहं भूरिकृत्वा
क्रीडाशैले कनककदली-मण्डली-प्रेक्षणीये ।
अर्घ्यं तावत् विनय-विहितं त्वं गृहाणाप्ययोग्यं
आमूलात्त्वं जलद कथय प्राणनाथस्य वार्त्ताम् ॥ ४ ॥

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which is a heap of vapours? The said love-maddened Jaksha's wife became heedless of that, out of her eagerness. Those that are maddened for love become heedless as to the fitness or otherwise of their addresses or as to the animate or inanimate nature of them, in matters of love.

3. O thou cloud, tell me (I pray) whether my lord is living or not. Having received a friend like thee, what message, drinkable by the ears did he impart to thee? Does he ever in a moment of fatigue, remember this his sorrowful and fearful server? Does sleep ever become pleasurable to him during his seemingly long nights?

4. Come pray, come be kind and condescending to take thy seat with ease on the pleasure hill, which looks beautiful on account of the surrounding rows of plantain trees of golden hue, please accept my humble offer for thy reception, and then please begin to recite from the beginning the tidings about the lord of my heart.

निस्तब्धस्त्वं वदसि वचनं नापिकिञ्चित् किमर्थं
लच्यानाहं किमिह घन ते स्वोदस्तहीतालकान्ता ।
तुङ्गस्थस्त्वं विनयवचनं किन्नकर्णैः शृणोषि
सन्देहः किं मयि घन सुहृत्-प्रेयसीत्वे तवास्ति ॥ ५ ॥

स्वाभिज्ञानं शृणु जलधर स्वामिनो मे वदामि
तत्श्रुत्वाते हृदयनिहितो द्वैधभावोथ नस्यात् ।
दिव्याकारो रुचिरवदनो नातिदीर्घो न खर्व्वः
कम्बुग्रीवो ज्वलदवयवो नाति पुष्टो न शीर्णः ॥६।१॥

वीरादर्शो निरुपमबलाविष्ट-सर्व्वाङ्गभागः
दुग्धान्नक्त प्रणयमिलन-प्रीतिदोत्-कृष्टवर्णः ।
स्वार्थत्यागे स्मितवदनो मल्लशिक्षाग्रगामी
निर्भीकोयो जनहितरतः कोविदो मित्रमूर्त्तिः ॥६।२॥

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5. Thou art silent. Why art thou not speaking out any thing? Dost thou not observe that I am intently looking up towards thee with the end of my locks of hair raised in my hand? Thou art occupying high position. Canst thou not hear the humble prayers of the supplicant by thy ears? Or dost thou entertain any doubt as to my being the beloved consort of thy friend?

6. (1) O cloud, please listen to the description of my husband, I am telling to thee. If you listen to them, the hesitation of thy mind will disappear.

Learn him to be the lord of my life (First line of 6(4)) whose appearance is heavenly, whose countenance ie beautiful, who is is not very tall nor short, whose neck is (swan-like) long and lined like shells, whose body is radiant and flushing, who is not very fat nor lean;

6. (2) Who is model of heroes, every inch of whose body tells that he maintains unexampled strength, whose

दुर्भाग्यो यः सुकृति-निरतो राजराजाभिशप्तः
प्रेमोद्भ्रान्तः कनक-वलय-भ्रंशरिक्त-प्रकोष्ठः ।
अत्युद्विग्नो वसति घन यो रामगिर्य्याश्रमेषु
यं दृष्ट्वा त्वं सफल-नयनोऽभूर्द्दयासिक्त-चित्तः ॥ ६।३ ॥

तं जानीथा मधुर-वचनं जीवितस्येश्वरं मे
सर्व्वस्वं मे निखिल भुवने लक्ष्यमेकं समुच्चम् ।
सौदामिन्या नयन-सुखदं त्वामिव प्रेक्षणीयं
वल्लर्य्यावा द्रुममिव नवस्फार-लावण्ययुक्तम् ॥ ६।४॥ कुलकम् ॥

माधुर्य्यं वा किमस्य ललितं पुष्यतीन्दोस्तदास्यं
उद्वेगाम्बिं जनयति मनः सागरे तत्स्मृतिर्म्मे ।

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colour is white like milk mixed with proportionately reddish hue of the lac dye, and hence extremely excellent. The sacrificing of the self interest is written on whose brow, who is foremost of the learners of wrestling, who is intrepid, who is devoted to the good of the people, who is very learned, and who is of friendly features.

6 (3) Who is unfortunate, though devoted to the good deeds, who was cursed and banished by the king of kings, who is forget-ful of self on account of love, whose emaciated arm-joint has heen devoid of the slippery golden arm-ring, who is now passing his days in great anxiety in the forlorn hermitage of Ramgiri. The sight of whom raised thy sympathy and thy eyes were filled with tears.

6 (4) Learn him to be the lord of my life, whose speeches are sweet, who is my all in all in all this world, who is my high and sole aim. As thou dost appear beautiful to thy (consort) lightning, so he appears beautiful or as the fresh plant appears lovely to the creepers, so he appears highly lovely.

आस्यं तस्य स्फुटविधुमिव त्यक्तमालिन्य-चीनं
दृष्ट्वा हृष्टा घन पुलकिता वास्मि तावच्चकोरी ॥ ७।१॥

शोभैश्वर्य्यं किं महह इतत् तस्य चास्ये निविष्टं
तस्यास्यन्तत् निरुपमजगत्-सार-रूपं हि भाति ।
व्याख्यातीतं किमहह इतत् द्रव्यमुत्कृष्टमिष्टं
दृष्टस्तस्मिन् स्फुट इव सदा चेशहस्तः प्रशस्तः॥७।२॥ युग्मकम् ॥

लावन्याब्धि-स्थितमिवमहा-दुर्लभस्फार रत्नं
मर्म्मांक्लिन्न-प्रणयसुरसोद्भूत-वल्लीज-पुष्पम् ।
तारुण्योत्स-स्खलित-सलिल-स्नात-कल्पद्रुमस्थं
हास्यैश्वर्य्य-स्मर-सुललित-श्लाघ्य-सम्मोहनास्त्रम् ॥८।१॥

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7 (1) O how very soft sweetness of the moon is maintained in his face! The very recollection of it, raises waves of anxious thoughts in the ocean of my mind. His face is like the clear moon, devoid of its black spots. I, o cloud, who am like the moon-loving chakori bird, become extremely glad if I can but have a look at it.

7. (2) Oh! Oh! what fascinating treasures of beauty are stored in his countenance! His countenance appears to be the essence of the beauties of this world. Oh! Oh! what undescribably excellent and sweet substance is that! The broad hand of the Almighty God is plainly visible in it.

8. (1) His countenance (Part of 8 (2) stanza) is, as if like the brilliant and rare jewel, that lies deep within the ocean of loveliness, or like the blooming blossom, which is produced from the creepers that take their roots within the moist love ground of the innermost heart; or like the produce of the tree of volition, that is bathed with the showers of water, that proceed from the springs of youth, or like the

सङ्गातञ्चाम्टतमिवजना स्यस्य चारूपमानं
सौन्दर्य्यं वा नयन-सुभगं सर्व्ववस्तूद्धृतन्तत् ।
शौर्य्यं वा तत् सदय-विधिना मेघ पुञ्जीकृतं नु
तस्यास्यं मे हृदयनिखितं तत्त्वयापीच्छितञ्च ॥८।२॥ कुलकम्॥

नेत्रन्तस्य स्तिमितरुचिरं दीर्घमाकाकपक्षं
रम्यन्तस्य स्मरकृत-गृहं सुप्रशस्तं ललाटम् ।
अत्युत्कृष्टो घन तदधरः पाटलाभः कपोलः
तस्यैवास्यं जलधरपते सर्व्वथातत्तदास्यम् ॥ ९ ॥

आकारं मत्-प्रणयिहृदयं याचते यत्प्रकारं
आकारोऽहा किमिह विधिना तत्प्रकारो हि दृष्टः ।

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enchanting, but delicate weapon of the cupid, whose smiles even are treasures.

8. (2) Or like the solidified nectre, or like the substance of comparison of countenances of handsome beings, or like the charming personified beauty, that is extracted from all other beautiful substances, or is not it like the towering hill of heroism, erected by the kind Creator himself (as his monument,) That countenance of his is written on my heart and that countenance has been witnessed, also by thee.

9. His eyes are half open and so do appear extremely beautiful. They are prolonged to the hanging tufts of hair, near the ears. His broad forehead is so very beautiful and majestic that the cupid has been tempted to make his abode there. Oh ! how sweet his lips, how rosy are his cheeks. O cloud, his face appears in all respects like his face . (It is simply uncomparable)

द्रष्टुं किञ्चित् न मम नयनं याचते तद्विहीनं
प्रेमास्मिन् किं वसति मधुरं साश्रुनेत्रे विचित्रम् ॥ १० ॥

नाहं याचे किमपि भुवने केवलं तत्तदास्यं
याचे द्रष्टुं जलद नियतं केवलं तत् तदास्यम्।
नाहं याचे धनपदमदं नास्ति कार्य्यं ततो मे
याचे द्रष्टुं तदहह मुखं केवलं प्रीतिपूर्णम ॥ ११।१ ॥

दद्यादर्थं कनकमिहचेत् हीरकाद्यञ्च रत्नं
आर्य्यस्थानं त्रिदशललितं मेभवान् भारतं वा।
नाहं याचे घन तदखिलं नास्ति कार्य्यं ततोमे
याचे द्रष्टुं तदहह मुखं केवलं प्रीतिपूर्णम् ॥११।२॥

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10. Oh! The Almighty God has created the countenance of the same type, as my longing heart wanted. My eyes do not want to look at any other object than that. Does the wonderful love like to dwell in the eyes that are filled with tears?

11. (1) I don't want any other thing in this world than that face and that face only. I do only want, O cloud, to look at that face of his always. I don't want the dissipating delight of having profuse riches, nor intoxicating high position. I have no concern with them. I do want only, oh! oh! to look at that very face of his, which is full of love.

11. (2) Thou mayest offer me money, if thou dost like, or diamonds and other jewels, or even the Indian empire, which is the home of the Ariyans and which is liked by the gods. O cloud, I don't want all these. I have no concern with them. I do only want, oh! oh! to look at that very face of his, which is full of love.

दद्याश्चन्द्रं कनककरदं चन्द्रकान्तं महार्घं
नक्षत्रं वा प्रियमणिनिभं मे भवानाशु दद्यात् ।
नाहं याचे घनतदखिलं नास्ति कार्य्यं ततोमे
याचे द्रष्टुं तदहह मुखं केवलं प्रीतिपूर्णम् ॥११।३॥

दद्यान्मानं त्रिभुवनधनं ज्ञानरत्नाकरत्वं
हस्त्यश्वं वा सुरपतिजयं मे भवान् किङ्कराद्यम् ।
नाहं याचे घन तदखिलं नास्ति कार्य्यं ततोमे
याचे द्रष्टुं तदहह मुखं केवलं प्रीतिपूर्णम् ॥११।४ ॥

साम्राज्यं वा विपुलविभवं राजराजस्य दद्यात्
स्वर्गंवातं सुकृतिफलजं मे भवान् मेदिनीं वा ।
दद्याच्छत्रं नहितदखिलं मेघ याचे न याचे
याचे द्रष्टुं तदहह मुखं केवलं प्रीतिपूर्णम् ॥११।५॥

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11. (3) If thou dost offer me the moon, which emits golden rays or the very valuable jewel, named chandrakanta or the stars that appear like jewels, instantly, I don't want all these, o cloud, I have no concern with them. I do want oh! oh! to look at that very face of his, which is full of love.

11. (4) If thou dost offer me honour and the wealth of all the three worlds and the ocean-like extensive knowledge or elephants or horses or the victories of the emperor of the gods, or attendants &c. I don't want all these, o cloud, I have no concern with their. I do only want to look, oh! oh! at his very face, which is full of love.

11. (5) If thou dost offer me even the empire of the very King of kings, which is full of wealth, or even the abode of heaven, which can only be attained by meritorious deeds, or even the world itself, I do not want, O cloud, I don't want

मत्सर्व्वस्वं स पतिरिह मे स्वर्णरौप्यञ्च रत्नं
साम्राज्यं मे स हि पतिवरो राजराजस्य रम्यम्।
साक्षात्स्वर्गो जगति स हि मे भारतं मे धरित्री
यांचे द्रष्टुं नियतमिह तं किञ्चिदन्य न्न याचे ॥११।६॥
षड्भिः कुलकम् ॥

रम्यश्चन्द्रो यदि घन स वा चास्मि तावच्चकोरी
मान्द्रो मेघो यदि घन स वा चातकी चास्मि तावत्।
देवः सूर्य्यो यदि घन सवा पद्मिनी चास्मि दीना।
नस्यां साचेत् कथमिह मनो धावतीत्थं तदर्थम् ॥१२॥

तद्ध्यानस्था तदनुसरणा तद्गत प्राणसारा
पश्यामीव प्रणयमथितं तं पतिं दिव्य दृष्ट्या।

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all these indeed -I do want to look, oh ! oh ! at that very face of his, which is full of love.

11. 6) My that very husband is my all in all in this world. He is my gold, my silver, my jewel He is my very delightful empire of the king of kings. He is my very heaven in this world below, he is my India, he is my very world, I do want always to look at him -and not at any other thing.

12. If he be the glowing moon, I am then, o cloud, the moon-seeking chakori bird. If he be the dense cloud, I am then, o cloud, the cloud loving chataki bird. If he be the effulgent sun, I am then, o cloud, the sun loving poor lily. If I be not that, then why does my heart turn fondly to that ?

13 (1) Meditating incessantly on him, following him in his inclinations and loving him with the whole heart, I am, as if, seeing him in my mental vision, as pressed with

हृत्प्रेक्षिस्यात् प्रणयिहृदयं दूरसंस्थस्य साक्षि
स्यात्मीकानां इहहि किमहो शक्तिवीजञ्च गुह्यम् ॥१३।१।
प्रत्यक्षं तं हृदयरमनं मेघ देदीप्यमानं
गाढ़ादवेगं धरणिशयनं साश्रुनेत्रं विनिद्रम् ।
पश्यामीव प्रणय-मथितं मत्पतिं मत्प्रपूज्यं
हन्ताद्यामि विरह-दहनात् नूनमेतद्दसा हा ॥१३।२॥युग्मकम्॥
आलेख्यं वा लिखति घन स प्रस्तरे प्रस्तरे मे
नाहं दग्धा विरह-दहनै र्यास्मि पाषाणचित्ता ।
पत्रे पत्रे लिखति स च मन्नाम वा पादपानां
पन्त्रद् वा धरति हृदये तापनाशाय तस्य ॥१४॥
आर्द्रीकुर्व्वन् नयन-सलिलैः पाटलानां दलानि
स्तोकं भिन्दन् कुरुवक-जवा-यूथिका-जालकानि ।

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the weighty anxieties of love. The loving heart can see the conditions of the lover's heart, and can witness the distant objects. Oh! how wonderful seed of surpassing power lies hidden within the existing beings in this world!

13 (2) I am seeing, o cloud, as if glaringly my that very adorable husband just in my front as anxiety-pressed, lying down on bare ground, shedding tears, wakeful and without any sleep whatever, as crushed with love. Alas! he has been reduced to such lamentable plight for his heart burning in my absence! Oh! how deplorable! Oh!

14. Either he is depicting my picture, o cloud, on stones, one after another. I am not burnt to ashes on account of my heart-burning in his absence, indeed I am stone-hearted. Or he is writing out my name on the leaves of trees one after another and is holding them on his heart for quelling his heart-burning.

ग्रथ्नन् मालां वनजकुसुमैः श्याभिरामैः स कान्तः
दीर्घश्वासैः स्मरति कवरीं मे ऽधुना वेणिबद्धाम् ॥१५॥

कृत्वा वामत्-प्रतिकृति मही मृत्तिका-वारि-दर्भैः
संस्थाप्याथो शिरसि मुकुटं वालकुन्दानुविद्धम् ।
विस्रम्भोक्ति प्रियसुखसुधा-पायि-कर्णे शिरीषं
मुक्ता मञ्जुस्रजमिव गले मालती-पुष्पमालाम् ॥१६।१॥

हस्ते रम्यं त्वदुपगमजं प्रौढ़नीपं सुदृश्यं
हस्त-प्रान्ते कमल-वलयं माधवो-कङ्कनञ्च ।
शुभ्रोत्कृष्टां रुचिर-रसानां केसरानां कटीषु
तूर्णं चूर्णं नयति सकलं सम्भ्रमालिङ्गनेन ॥१६।२॥कुलकम्॥

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15. Washing with tears the petals of roses, shedding slightly the tears over the kooroobaka, jaba and jessamine flowers and knitting garlands of forest flowers, my husband is remembering with sighs my locks of hair, which is now tied into a pigtail.

16 (1) Oh! Perhaps, preparing my statue with earth, water and straws and then placing over its head the floral crown, set with the fresh buds of koonda flowers, and sticking the pendant shirish flowers to the ears, that are accustomed to drink the nectre of joy, generated by love conversations in secret, and placing around the neck the necklace of malati flowers, that looks like the beautiful pearl necklace.

16 (2) And placing on the hands the beautiful full blown kadamba flowers, which grow at thy approach, and then placing around the wrist the rings, made of lilies, and the bracelets of madhabi flowers, and surrounding the loins with silvery excellent and tasteful chains of keshar flowers, my gallant husband does reduce them all to powders by attachment-expressing embrace.

जीवानां स्यादिह हि जगति श्रेष्ठ गण्यो हि मर्त्यः
मर्त्यानां स्याज्जित-यमभयः श्रेष्ठगण्यो हि वीरः ।
वीराणां स्या द्दमर-सदृशः श्रेष्ठगण्योऽहि साधुः
साधूनां स्यात् त्रिभुवनजयी श्रेष्ठगण्यो हि प्रेमी ॥१७॥

आदृष्टीन्दु-ग्रहगण-नभस्तारका-सृष्टिमध्ये
द्रव्यं किं स्यात् जलधरपते प्रेमतुल्यं विचित्रम् ।
हृन्निर्य्यासो हृदमृतमहो प्रेमहृच्चुम्बको वा
मर्म्मस्थं वा हृदय-हृदयं हर्ष-संवर्षुकं वा ॥१८।१॥

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17. The human beings are considered to be the leaders of the living creatures of this earth The heroes, who have subdued the fears of death are considered to be the leaders of the human beings. Tho honest individuals, who are like the immortal beings are considered to be the leaders of the heroes. And the lovers, who can conquer all the three worlds, are considered to be the leaders of the honest individuals.

18 (1) As far as the eye-sight extends, is there any thing within the creation, including the moon, the planet, the etherial firmament and the stars, which is, o lord of the clouds, so wonderful as love? Love is, as if, the essence of the heart or nectre of it, or attracting magnet of the heart. Love is the resident of the innermost part of the heart, or it is the heart of the heart. It rains incessantly pleasures.

NOTES

(17) According to the principle (सूत्र) laid down by the sage Pingal, the letter hi (हि) before the word (प्रेमी) premee, should be considered as short-sounded, for the sake of the metre.

प्रेमाकर्षैं र्भजति तपनः सग्रहां मेदिनीं हि
प्रेमाकर्षैं र्भजति हि शशी तारकास्ता विचित्राः ।
प्रेम्नाणुस्तं खलु लघुरनुम्मं घ चाकर्षतीह
प्रेम्ना विश्वं चलति विपुलं ब्रह्महि प्रेमरूपम् ॥१८।२॥

अङ्गुल्यग्रे हरिरिव कविः प्रेमशक्ति-प्रभावात्
धत्ते प्राज्ञो वियति च जन-प्राण-गोवर्द्धनाद्रिम् ।
आत्मोद्भ्रान्तं परहितपरं प्रेम तद्धर्म्म-मूलं
जीवानान्तत् हृदयनिहितं याचते प्रेम देवः ॥१८।३॥

स्वार्थोत्सर्गात् जनयति सदा प्रेम तावत् जनैक्यं
जातीयत्वं बलमिह सुखं सर्व्वमेकादि सिद्धम् ।
ब्रह्म प्रेम्ना भवति विजितं रञ्जितं चित्तमध्ये
व्याख्यातीता सुरस-घटिता ब्रह्मलीला विचित्रा ॥१८।४॥

कलापकम् ।

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18 (2) The sun does seek the earth and the planets with the attractions of love. The moon does seek the wonderful stars with the attractions of love. O cloud, even the minute particle of substance does serve the molecule with attractions of love. The extensive and infinite universe is guided by love. The Almighty creator himself is a form of love.

18 (3) It is on account of love that the poet can, with the tips of his fingures, raise like Hari the Gobordhan hill of the hearts of individuals to heaven, the love, which forgets itself for the good of others, is the basis of the virtues. Hence it is, that the gods want the love of the heart from their worshippers.

18 (4) It is love, which, on account of its self sacrifices,

स्त्रीणां श्लाघ्यो भवति हि पति र्ब्रह्मणः स्वावतारः
पृथ्वी शश्वत् भवति घन तत् प्रेम-शिक्षालयो हि ।
भार्य्या पत्युर्भवति घन तत् प्रेमलीला-स्थली सा
प्रेम्णा हीणं हृदयमरुवत् सज्जनानामपीह ॥१८।१॥

प्रेम्णा स्वामी न मम गिरिशो लाञ्छितः किं महात्मा
प्रेम्णानन्दं त्वमिह लभसे किन्नविद्युत्प्रसङ्गात् ।
तापे हर्षं त्वमिव जलद प्रेम दत्ते प्रकृष्टं
तस्माहात्म्यं जलद वद किं कश्चनो वर्णनीयम् ॥१८।२॥

युग्मकम् ॥

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can generate the unity amongst the people. Nationality, strength, pleasure, everything is attained by that unity. The Almighty God Himself is gained over by love—and is preserved within the small compass of the heart. The undescribable proceedings of the Almighty Creator about the delicate feelings, are simply mysterious.

19 (1) The adorable husband of the female is but the incarnation of the Almighty Creator. The earth is but the school house for the study of love The wife is but the pleasure garden of the husband for his sports of love. Even the hearts of the honest persons are like the deserts without that love.

19 (2) Is not my exiled husband a high minded hero of the type of Mahadeva, who lies down on hill as well, on account of this very love? Dost thou not enjoy pleasure from the company of thy lightning? Love can offer soothing pleasures like thee, o cloud, during the burnings of sufferings. Can any body describe,—tell me, o cloud,—adequately the qualifications of that love?

सर्व्वे प्रेमार्ज्जन-विधिवशात् सार्थका भाग्यवन्तः
सर्व्वे प्रेमाचरण-सुकृतैः स्वर्गसंलाभ-योग्याः।
प्रेमानन्द-प्रभव-विभवा प्रेमपूर्णा धरित्री
प्रेमोत्कृष्टा विपुलभुवने आत्मनो जन्मभूमिः ॥२०।१॥

शस्य यस्याः सलिलसुफलै र्जीवनं जीवतोऽस्य
यस्याः क्रोड़े वसति जननी नन्दिनी बन्धुवर्गः।
धूली यस्याः पितृजनगण-त्यक्त-देहानुमिश्रा
मातेवम्यात् घन गुरुतमा आत्मनोजन्मभूमिः ॥२०।२॥

एवम्भूतां भुवि मृतमनाः कोऽपिजीवत्यहोकिं
योनप्रेम्णा स्मरतितु कदा जन्मभूमिं स्वकीयाम्।
पृथ्वीकेन्द्रं प्रति खलु न किं चुम्बकी धावतीह
पृथ्वी-मध्यं प्रति भुवि नवा धावति किं तु पदार्थः ॥२०।३॥

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20 (1) Every one is successful and fortunate for the possession of such love. Every one is fit to gain paradise by cultivating love. The world is supposed to be rich with the production of the pleasures of love. The world is full of love. One's native country does but excel in love all others in this extensive world.

20 (2) The mother land, whose corns, water and fruits do contribute to the maintenance of our lives, in whose lap do live our mothers, daughters and hosts of our friends, whose very dusts are mixed with the remains of the dead bodies of our fore-fathers, is like our mothers, highly adorable

20 (3) Breathes there a man, alas! whose soul is so dead that he does never remember with gratitude and love, his own mother-land? Does not the magnetic needle point towards the pole of the earth? or does not the substance gravitate towards the centre of the earth?

स्वीयास्वार्थं स्वजन-हितकृत् जन्मभूम्यर्चनार्थं
स्यात् किं गोप्यं किमिह भुवने स्याददेयं स्वकीयम् ।
प्रेम्णा राज्यं धनमगणनं नश्वरं जीवनञ्च
देयं सर्व्वं घन तदखिलं ग्राह्यमरत्वं हि लभ्यम् ॥२०।१।

कल्यापकम् ॥

धन्यो गण्यः स इह भुवने यः स्वदेशानुरागी
स्वार्थत्याग-व्रत-दृढ़मना देव भावान्वितो यः ।
यो लोकानां त्रिदिव-सम-हृत् मन्दिरे पूजितोऽस्ति
त्यक्ता दिव्यामृत मिह सुधी यत् कथांशं पिवेद्धि ॥२१॥

स्वामी देशार्च्चन-विधिवशात् मेघ निर्व्वासितो मे
स्वार्थध्वंशाशय-गणनया स्तत् कुवेरो विरक्तः ।
शासात् सद्यः स च मम पति स्तत्-कुवेराभिशप्तः
देशच्युत स्तदपि न पति स्तेष्ट-धर्म्मो बभूव ॥२२।१।

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20 (1 What is imputtable or secretly preservable in this world for the sake of one's own mother or for the sake of worshipping on 's own motherland, which makes self sacrifices for one's own dear relations? Kingdoms, innu merable riches perishable lives, everything in short, is to be sacrificed to our motherland, out of pure love. It is proper, cloud, to purchase immortality in exchange of those mortal articles.

21. He does really deserve thanks in this world, who is devoted to his own country, who is determined and firm in sacrificing his self interest, who is full of divine ideas, who is adored in the temple of hearts, that are like heaven, portions of whose adventurous stories are drunk by learned persons in preference to heavenly netre.

22 (1) My husband had to undergo banishment for the sake of his services to his own country. Kuber, the king of

मीना हीना स्तदपि नियतं स्वीयधर्म्मानुरोधात्
तीव्रस्त्रोतः प्रतिमुख मथो यान्ति बाधा मतीत्य ।
गन्तुं बाधाप्रतिमुख मथो का कथा धीमतां हि
धर्म्मे बाधा भवति विफला सर्व्वदेशे सदैव ॥२२।२ ॥

युग्मकम् ॥

धर्म्मार्थं वा व्रतदृढ़मना देश-संरक्षणार्थं
वीरः प्राणान् त्यजति भुवने त्यज्य-निष्ठीवनं वा ।
यो निर्भीकः स इह लभते चाशु मृत्युञ्जयत्वं
भीत्या मृत्युं भजति बहुधा दुष्कृताचारिभीरुः ॥२३।१॥

भीतिम्नस्मात् धन किमपरा चित्तवृत्ति र्जघन्या
भीतिः पापाशय सहचरी कार्य्यबाधापिशाची ।

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kings, was vexed for the expected loss of his supposed self interest, and my husband was cursed and ordered to be banished at once by Kuber. My husband was banished from his home, yet he maintained his own religious convictions.

22 (2) Fishes are mean and tiny creatures, yet on account of their natural virtues, they do overcome the resistance of strong currents and take delight to proceed against them, what questions do arise in the case of intelligent beings to proceed against the resistances? The resistances against virtuous deeds do fail in the long run in all the countries at all times.

23 (1) For the sake of religion, or for defending one's own country, the hero, who is resolute and firm in carrying out his duties, gives up his own life in this world just like his spitting. He, who is fearless, gains at once the immortality. The sinful coward meets death several times owing to his fears.

माभेतव्यं किमपि भुवने केवलं ब्रह्म भेयं
भीतिर्भीता भवति हि भयात् यस्य विश्वाभयस्य ॥२३।२॥

युग्मकम् ॥

फुत्कारैर्व्वा धरति स बलं कष्टशैलं हि हर्त्तुं
कर्त्तुं स्तब्धान् स विषम रिपून् तर्ज्जनी-ताड़नैर्व्वा ।
भ्रूक्षेपैर्व्वा हृदय मवशञ्चात्र सर्व्वस्य जेतुं
हा मत् स्वामी सतु परवश स्वात्म-विभ्रान्त-चित्तः ॥२४।१॥

आत्मायत्तं सुखमिह भवे सर्व्वदा चास्ति सर्व्वं
दुःखं सर्व्वं खलु परवशं संशयो नात्र कश्चित् ।
हीनत्वं वा वरमिह भवे सर्व्वथा प्रार्थनीयं
अन्याधीनं तदपि च कदा स्वर्गसिंहासनं न ॥२४।२॥

युग्मकम् ।

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23 (2) Is there baser faculty, o cloud than fear? Fear is the companion of sinners. It is a devil for thwarting the achievement of duties. Nothing is to be feared in this world except the Almighty God, for whose fear, the fear itself becomes fearful. He being the dispenser of fearlessness to the beings in the universe.

24 (1) My husband can blow off with his breath the mountains of miseries. He can silence the fearful enemies simply by brandishing his index finger, or he can conquer the indomitable hearts of every one by the simple beating of his brow; but oh! my such husband is dependent on others and is so forgetful of himself.

24. (2). All the pleasures can be attained by him who is self dependent. Dependence to others is the source of all the miseries. There is no doubt whatever of that. Rather it is preferable to have meanness, than to have the throne of heaven, being under the dependence of others.

सिद्धं कार्य्यं जनहितकरं नाथ-निर्व्वासनेन
पूजारूपे यँन परिगतो राजराजाभिशापः ।
गेयस्तार्य्यैः कविवरगणै स्तस्य दिव्यश्चरितं
मृत्युद्धार-प्रहित-वचनैः संस्कृते दैववाक्यैः ॥२५॥

प्रेमाऽमूल्यं यदथ मरणात् नाचनष्टं भवेद्धि
नष्टं स्यात् किं प्रकृत मिह हे स्वामिनिर्व्वासनात्तत् ।
दूरत्वन्न प्रियतमपते स्त्राथ भीतिप्रदं मे
श्लाघ्यं देशोन्नति-विषयकं नाथ निर्व्वासनन्तत् ॥२६।१॥

कष्टाशङ्का दलति हृदयं प्रायशः प्राणिनान्तु
जाते कष्टे तदिह विषमं सर्व्वथा सर्व्वसह्यम् ।
भीमाकार स्त्वमिव पतितः पर्व्वतोऽथो लघुःस्यात्
तत् पश्याहं स्वपतिविरहे हन्त जीवामि बाला ॥२६।२॥

युग्मकम् ॥

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25. Benefits have been accrued to the people by the banishment of my husband even. The cursing order of Kuber has been transformed into the shape of praise. The heroic character of my husband is fit to be sung by the great ariyan poets in the sanskrit language, the words of which are applied for the redemption from death even.

26 (1) Love is invaluable, which is not destroyed even by death. O cloud, shall that real love of ours be destroyed simply by the bahishment of my husband? I do not entertain any fear whatever on account of the absence of my husband in a distant place. That banishment of my husband, which is source of improvement of the country, is hailed

26 (2) The expectation of misery generally crushes the heart of the living beings, but if the misery does befall, it is bearable by every one in every way. The fallen moun-

मत्साहश्यं ललितलतिका-लिप्त-वृक्ष-प्ररोहे
स्वभ्रान्त्या वा चकित-नयनः पश्यतीषत् प्रदोषे ।
निद्रायां वा चकित-हृदयः स्वप्नयोगेन रात्रौ
मत्प्रत्यक्षं सच मम पति श्चाल्पकालं करोति ॥२७॥

उत्क्षिप्याथ स्तिमित-नयनं शारिकां पादपस्थां
पृच्छत्याराल् प्रणय-विषयं काव्य-योग्यं स कान्तः ।
गानं गाय त्वमिति वदति क्लिष्टचित्तः पतिर्मे
स्थानञ्चैतत् निभृतगहनं नृत्यगीतादि-योग्यम् ॥२८।१॥

उत्कृष्टं किं न बहु विषयैः काननन्तन्नगर्याः
नास्त्यस्मिन्तत् जन-कुटिलता नास्ति कोलाहलोऽपि ।
उच्चैर्गेयः स विभुमहिमा चात्र तार-स्वरेन
पुष्पारण्ये सुमति-दमनो निन्दको नास्ति कश्चित् ॥२८।२॥

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tain, huge like thee, O cloud, appears light. Look, for the instance of it, towards me. I am delicate young female, yet, I am living in the absence of my husband.

27. Perhaps my that very husband, out of his mistake, faintly observes my form in certain branches of creeper-clasped trees in the twilight and starts with amazing look. Or perhaps, he is observing for an instant my form in the night time in his dream during scanty sleep of his and starts with amazing heart.

28 (1) Looking upwards with half-open eyes, at the sharika bird, that squatted on a tree, my husband perhaps, asks about love affairs, which are fit for poems, from a dis tance. My misery-pressed husband is perhaps saying. Please, sing songs. This is a lonely forest. It is fit place for singing and dancing &c.

28 (2) Is not the forest superior to the city in several respects ? Here, there is not that hypocrisy of individuals.

एते वृक्षाः परहित-पराः पादपा मुक्तहस्ताः
धृत्वातापं शिरसि विषमं किन्न कुर्व्वन्ति शश्वत्।
छाया-दानं फलवितरणं मौनिनो वैरिणेऽपि
योगाभ्यासं सुकृति-जनकं निश्चलाः किन्न लिप्ताः ॥२८।३॥
विशेषकम् ॥

सौधोत्सङ्गे धनपतिपुरे शिक्षितासि प्रयत्नै
स्तन्नामत्वं श्रवण-मधुरं श्रावयास्मिन्नरण्ये।
तज्झङ्कारं तदनुकरणं तद्विरावं तदुक्तिं
जानासित्वं मदभिलषितं किं न पूर्णं करोमि ॥२९॥

नाहं स्वाते त्वमिति सुकृतैः शारिके मां वदित्वा
कस्मिन् यासि प्रणय-रसिके वृक्षशाखान्तरज्जन्ती।

Here there is no tumult. Here, the glory of God may be sung loudly by every one. In this purifying forest there is no bitter critic or derider to curb the good will of any one.

28 (3) These trees are bent on doing good to others. They drink the juice by feet and they have kept their hands free to serve others and to give comforts to others. Suffering the pinching heat over their heads, they do repeatedly supply shades and destribute fruits even to their enemies, themselves being silent? Are they not devoted in practising the virtue-generating service of God being unmoved and fixed all along?

29. Thou wast taught, on the top of the palacial building at Aloka, with due care. Please let me hear in this forest here her name, which sounds very sweet in my ears. Thou knowest her abrupt interdictions, her proceedings, her tone, and her sayings. Why art thou not satisfying my desires?

हा भ्रान्तोऽहं वद तदधुना किं करोमि क्व यामि
इत्युक्त्वा वा म हि मम पति र्नैव तस्थौ ययौ न ॥३०॥
उद्विग्नः सन् यदि वन-नदीतीरमुद्दिश्य याति
नद्युत्कण्ठां स च पतिवरः स्पष्टरूपेन दृष्ट्वा ।
अश्रु त्यक्त्वा वदति घन वा हा विधातः हतोऽस्मि
निर्जीवैषा तदपि चलति स्वीय कान्तस्य पार्श्वं ॥३१॥
कान्तावस्थां विरह-विषमां नैव जानामि किञ्चित्
सोत्कण्ठापि प्रणय-विभवा सा न वाञ्छानुवृत्तिः ।
आगन्तुं सा नहि बलवती राजराजाभिशापात्
मन्ये सा वा सृजति तटिनीं स्वाश्रुपात-प्रयोगैः ॥३२॥

30 (1) Having told me, O shatika, in thy natural good tone, that 'I am not thy that bird,' where art thou going, O thou appreciator of love affairs, leaving the branch of the tree? Oh! I have mistaken! Now then tell me what shall I do? where shall I go? Having told this much, my husband knew not what to do, neither he stayed there, nor he went away.

31 (2) Being anxiety stricken, if he goes towards the bank of the wood land brook, observing there clearly the anxiety of the brook, my husband perhaps is shedding tears and saying, O my God, I am done away with. This stream is inanimate and yet it is fast running towards its spouse, (the ocean).

32. I don't know any thing about the fearful conditions of my wife during my absence. Though she is eager for coming here, out of love, which is all her treasures, yet she is not able to carry out her desire. She is not able to come here on account of the orders of the king of kings. Perhaps she is making a stream by the process of shedding her tears.

श्रोतुं वाञ्छा वद वन-नदि त्वं शुभे मा नदी किं
पश्यामित्वं वहसि हृदये दीन-मूर्त्तिं मदीयाम्।
साचेत् कुत्र प्रचलसि शुभे तिष्ठ दुःखार्णवोऽहं
दुर्भाग्योऽहं स वन-भवनो राजराजाभिशप्तः ॥३३॥

दृष्ट्वा पार्श्वं गिरिवननदी-तीर-वानीरकुञ्जं
सभ्रूक्षेपं वदति स तु वा हा विधातः किमर्थम्।
घोरारण्ये प्रणयिमिथुन-प्रार्थणीयं निकुञ्जं
कुर्य्यात् कोवा सह ललनया चात्र विश्रम्भ-भाषम् ॥३४॥

दत्तं कुञ्जं यदिह गहने देव तत् देहि कान्तां
सृष्टं स्थानं यदिह निभृत त्वानयास्मिन्तु मे ताम्।
नाहं याचे किमपि भुवने चापरं प्रार्थनीयं
याचे तां या भवति भुवने ह्युत्तमार्द्धाङ्गिनी मे ॥३५॥

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33. My desire is to hear from thee, tell me, o thou woodland streamlet, art thou that stream? I am observing that thou art carrying on thy heart, the poor and emaciated picture of mine. If thou art she, where art thou going? Please stop. I am the ocean of miseries, I am the store house of water (tears) cursed by the king of kings.

34. Observing the cane plant bower on the bank of the wood-land stream, by his side, he is perhaps saying by contracting his eyebrows—O my God, what for is this nice bower in this dense forest? who shall engage his fair female in amorous conversations in secret?

35. O Lord, if thou hast furnished the bower in this forest, then fetch me my consort. If thou hast created such lovely place, then fetch her, who is mine. I don't want any thing else in this world, but I do only want her, who is my better half.

दीर्घीं कुर्व्वन् विरह-दिवसान् सूर्य्यदेवः प्रचण्डः
मन्ये नाथं दहति खलु मे जीवनं जीवनस्य ।
प्रातः पद्मं रविकरधृतन्नाहृतं किं मदर्थं
तस्मात्तस्मिन् किमु दिनकरो यात्यनल्पाभ्यसूयाम् ॥३६॥

मन्ये वात्या प्रखर-तपना सहस्र-रश्मि-प्रतप्ता
सेवाव्याजै र्दहति नितरां तं घन प्रेक्ष्य दीनम् ।
यास्ति प्राणाः कथमिह हि सा क्लेशदात्री प्रहर्त्री
कर्म्माधानं जगति सकलं कर्म्म सहस्रामलङ्घ्यम् ॥३७॥

आकैलासात् कुवलय-दलामोद-मैत्री-कषायः
ऋमी वातः परिणमयिता काननोडम्बराणाम् ।
आसिन्धोर्व्वा जलकण-वह श्चन्दनामोदपूर्णः
शीतो वाता व्रजतु हरतु ग्लानि मङ्गस्य पत्युः ॥३८॥

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36 It is supposed that the sun prolonging painful days of the absence of the spouse, is actually burning my husband, who is the life of my life. Was the blooming lotus of the morning, that was handled by the rays (hands) of the sun, ever snatched away for my sake? Has the sun, therefore, been so much angry on him?

37. I suppose, o cloud, that the stormy gales, that are heated by the scorching heat of the sun, are burning him on the plea of serving, as he has been found helpless and poor. Why is she, that is life giving breath, so harsh and tormenting? Every thing appears to be the consequence of one's own deeds. The effects of deeds are unavoidable in this world.

38. Let the icy winds, fraught with the fine scent of the lilies, which do bend gently the woodumber trees of the forest, proceed from the ice capped peaks of Kailash mountains and remove the heat and pains of the body of

वृक्षच्छाया-वृत-वन-नदी-नीर-केलि-प्रहृष्ट-
हंसश्रेणी-विचरण-चलत्-पक्ष-संघर्षजातः ।
स्निग्धो वातो वनज-कुसुम-स्तोम-संसर्गगन्धः
कायग्लानिं हरतु नियतं तापदग्धस्य तस्य ॥३९॥

हस्त-न्यस्त-प्रचुर-विचलच्चामरा किङ्करीव
नेत्र-प्रीति-प्रद-रमणीयोत्कीर्ण-मद्रूपरूप-
सान्द्रोत्तिष्ठत्-घन-वन-कणोद्गारिणा स्निग्धवात्या
सेवां कर्त्तुं भवतु निरता ताप-नष्टस्य तस्य ॥४०॥

मन्ये कान्तं रघुकुलवधू-भुक्त-कुञ्जे मुहूर्त्तं
दिक्संसक्त-प्रवितत-घन-व्यस्तसूर्य्यातपे मे ।

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my husband, and let the cold and salubrious winds, conveying watery vapours from the seas and carrying the excellent scent of the sandel woods, proceed to him and remove his painful heat.

39. Let the cold winds, generated by the beatings of the air, produced by the moving wings of the running rows of geese, that are jubilant on account of their fanciful sports in current of the cold water of the woodland streams, that are generally covered by the shades of trees, and which cold winds, are charged with sweet scents, derived from the touch of numerous forest flowers, remove the heat of the body of my husband.

40. Let the cold gales, charged with the watery vapours of the dense and pleasant cloud rising from the horizon towards the towering zenith, adopting the form of my appearance, be engaged in the service of my husband, who is troubled with the scorching heat of summer like a fanning maid.

41 (1) I suppose that in the bower of Ramgiri, which was enjoyed at one time by Shita, the illustrious lady of

प्रीत्यार्चन्ति प्रचुर-कुसुमै ग्रीष्मविभ्रंसितन्तैः
वृक्षाणां वा जलधर वृथा वीथिका माधवीनाम् ॥४१।१॥

पुष्पासारैः स्नपयति यथा वृक्षवल्लयावली तं
अश्रुस्रावैः स्नपयति तथा मूलदेशान् स तस्याः ।
छायां दत्ते त्वमिव हि यथा मेघ तस्मै सदा सा
आभां दत्ते विधुरिव तथा स्वास्थ्यजातां स तस्यै ॥४१।२॥

युग्मकम् ।

प्रातः पद्मे वदन मधरं लोहिते पक्वविम्बे
लावण्यं मे शशिनि शिखिनां वर्हभारेषु केशान् ।
श्यामास्वङ्गं चकितहरिणी-प्रेक्षणे मे कटाक्षं
कुन्दे हास्यं दशनमपि मे पाटले मे कपोलम् ॥ ४२ । १॥

आकारं मे सवन-गगने भूस्तरे मे नितम्बं
मध्यं तन्मे वलिहकवरे कोकिले रक्त-कण्ठम् ।
हंसे ग्रीवां गतिमपि गिरे सृङ्ग-सृङ्गे स्तनं मे
आचारं मे स्मृदि मम पतिः पश्यतीषत् वृथातु ॥ ४२।२॥

कुलकम् ।

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the family of king Raghoo, and on which the rays of the sun were warded off by extensive bands of clouds, spreading on all sides to the horizon, the rows of trees or of madhabi creepers are adoring my husband for a few minutes, with their flowers, whose ties were loosened by the heat of summer. But all, O cloud, in vain.

41 (2) As the rows of trees and creepers are pouring rain drops of flowers over him. So he is pouring his tears near their feet. As they are supplying shades, like thee,

स्फीतीकुर्व्वन् श्रुतिसुखकरं कूजितं सारसानां
हंसानां वा मदकलरवं मानसोत्कान्तराणाम् ।
कारुण्यार्द्रौं झर-झर-रवै निर्झरो वा रवावी
कान्तन्तं मे भजति विफलं शान्तनायोग्यशब्दैः ॥ ४२ ॥
रम्या श्यामा विहगचतुरा ताद्यमानेव तन्त्री
सङ्गीतं वा रटति विफलं वन्यवृक्षात् कदाचित्

O cloud, to him, so, he is tendering to them the lustre of his countenance, like the moon.

42 (1)/2) Alas ! (in order to obtain consolation,) my fond husband is, in a manner, observing the countenance of my face in the freshly blown lotus of the dawn, my lower lip in the red-coloured ripe bimba fruit, the lustre of my loveliness in the moon, the locks of my hair in the clusters of long feathers of the tails of peacocks, my limbs in the shyama creepers, my glances in the eye-sights of the frightful deers, my smiles as well as my teeth in the pearl-white koonda (jessamine) flowers, my cheeks in the roses—my features in the cloudy sky, my buttocks in the globular layer or surface of tho earth, my loins in the stout hyena, my vocal limb that is the base of my neck in the cuckoos, my arched neck as well as my movements in the swans, my heaving breasts in the towering peaks of the hill and my humble behaviour in the lowly ground, but all in vain.

43. The indulgent piano player-like water falls, swelling the sonorous sounds of the sharasha birds or the cackling sounds of the excited ducks that are eager for Mausharabar lake, are perhaps adoring in vain my that very mortified husband, with consoling jhara jhara sounds.

44. Or perhaps, that beautiful shy bird shyama (nightingale) is carolling songs in vain, at times from the branches of the forest tree, like a harp, played on by a skilful hand,

दत्त्वादिष्ट्या सपदि घनवा चाकृत्योपहारं
वीणातुल्या नदति विफलं शैलपृष्ठे कपोती ॥ ४४ ॥

तन्वी श्यामा स्वपति-रचिता पक्वबिम्बाधरोष्ठी
सा मे रम्या प्रतिकृतिरहो स्तोकनम्रा-स्तनाभ्याम् ।
सञ्चारं वा प्रणयघटितं सन्ततप्तहृत्कटाहे
मन्ये दत्ते विरहदहने जात-दुःख-प्रकम्पम् ॥ ४५ ॥

एवं दैवे प्रतिकूलगते दृश्यमेवं भवेद्धि
सर्वं स्वीयं भवति भुवने वैरिणामग्रगण्यम् ।
स्वीयं कायं नियतनखराः पाप्य वा घ्नन्ति सद्यः
स्वीयाधरं वा सरसरसनां हन्त या घ्नन्ति दन्ताः ॥ ४६ ॥

छन्नापाङ्गौ वनजकुसुम-श्रेणिभिः पुष्पवृन्तैः
पूर्णप्रान्त स्तनितमधुरैर्-तानजालाब्दकुञ्जैः ।

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or perhaps, the she pigeon offering, O cloud, the consoling present of a nice dancing on the side of the hill, is trying to console my husband with excellent cooing like that of a harp, in vain.

45. Or perhaps, the lean and handsome statue of mine, constructed by my own hand and, the lips of which have been made red like the ripe bimba fruits and which is made some what bent on account of the weight of the heaving breast, is throwing on a sudden, the spicy articles of love in the frying pan of his heated heart, convulsed with sudden shivering of pains.

46. If the fate proceeds adversely, such miseries do befall, as of course. All those, that are one's own, turn to be foremost of foes. One's own nails of the fingers inflict wounds and scratches on one's own body. Alas ! one's own teeth also do inflict wounds on one's own lips or on the juicy and soft tongue.

श्यामावल्ली-जड़ितविटपि श्यामलोपत्यकाङ्क:
रम्यस्तावत् हरति नयनं रामगिर्य्याश्रम: स: ॥ ४७ ॥

रम्यातस्मिन् दधिफल-वट-प्लक्षमालूरवीथी
भुंक्ते लक्ष्मी गिरिश्वर-गृहे मेघ दिव्यामभिख्याम् ।
भुंक्तेनास्मिन् मम पतिवर: किञ्चिदानन्दलेशं
कारागारं नहि सुखकरं रत्नरम्यं कदापि ॥ ४८ ॥

दृष्ट्वातस्मिन् चकितहरिणी सापि सुप्तं किरातं
शृङ्गव्यस्ता प्रियमृगपते: कायकण्डूयनाय ।
बाणक्षेपात् भवति विरत: स्वप्रियाया: प्रबुद्ध:
स्पर्शान्मुग्धो हरिणमिथुनं सज्यचाप: किरात: ॥४९।१॥

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47. The hermitage of Ramgiri is surrounded with flower trees, adorned with the glow of flowers, with sprinklings of tinish, plum, kadamba and tal trees. Its valleys appear green with trees, clasped with vine creepers and so it attracts the eyes with beauty.

48. How beautiful appear there the rows of dadhifal, bat, peepul and maloor trees. The goddess of beauty Luksmi does enjoy here the heavenly beauties, but my exiled lord does not at all enjoy here any amusements. Can the prison be comfortable, though adorned with jewels ?

49 (1) In that Ramgiri, the shy she deers, observing even the sleeping hunter, remains engaged in her pleasant duty of scratching the body of her lord with her horns. The armed hunter too, being awakened and being charmed and forgetful of himself by the pleasing touch of his wife, forbears, in his turn, from striking the pair of deers with his arrows.

मान्द्रं मेघं भजति चपला तत्र गम्भीर-घोषैः
छागाकाशा चलति वियति द्राक् बलाकावलिर्व्वा ।
शून्योद्वेगा पुलकितशुकं सेवते शारिका वा
नृत्यारम्भं सह सललया वा मयूरः करोति ॥४६।२॥

तस्मिन्नद्रौ पिबति मधुवा चारु-पुष्पैकपात्रे
सश्लोकःसन् सुखि मधुकरः पुष्पकुञ्जेऽति गुञ्जन् ।
पुष्पक्षेपै र्नवतरुवरं सेवते वल्लरी वा
तत्तद्दृष्ट्वा धरति नु कथं जीवनञ्चार्य्यपुत्रः ॥४६।३॥

विशेषकम् ।

उद्योगी यः स इह लभते पद्मिनीलक्ष्मलक्ष्मीं
उत्साही यः स इह लभते पद्मिनी-सद्मवाणीम् ।
लब्ध्वा भार्य्यां सुकृतिविभवां पद्मिनीं दत्ताश्चितान्तत्
लक्ष्मीं वाणीं स इह लभते यः कृती विष्णुकल्पः ॥ ५० ॥

49|2. There in that hill, the lightning, perhaps, is serving the dense cloud with the deep voice of thunders. The merry cranes are flying across the sky in their lines or rows, and the sharika bird, heedless of anything there, is perhaps serving her lord, the shook bird. Perhaps, the peacock begins to have a dance there, along with his female bird.

49 (3) Perhaps in that hill, the happy bee is drinking the honey wine of flowers in the same cup with his female bee humming gently within the bowers. Perhaps the creepers there are worshipping the plants by throwing bouquets of flowers at them. How can my lord lead his life there observing all these love pranks ?

50. He who tries to be active, acquires in this world the help of Lukshmi, the goddess of riches, whose seat is

पूज्यं रामं जनकतनया पद्मिनीवत् सिषेवे
आसीत् रामः सुरसमसुखी तत्र निर्व्वासितोऽपि।
दूरस्थाहं वद घन कथञ्चार्य्य-पुत्रन्नुसेवे
स्थित्वा तस्मिन् धरति तु कथं जीवनञ्चार्य्यपुत्रः॥५१॥

गुञ्जन् कुञ्जे पिबति मधु वा पुष्पजं तत्र भृङ्गः
प्रातःसूर्य्य-प्रकटित-जवा-रागरक्ताभनेत्रः।
केलासोत्को भवति गहने कोकिलस्त्यक्त-गीतः
आश्चर्य्यं हा भवति तु शिरो-घूर्णनं तत्र पत्युः॥ ५२ ॥

कष्टं मत्वा जलद विषमं तस्य निर्व्वासितस्य
पाषाणोऽपि द्रवति तटिनी सृज्यते तेन तीव्रा।

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the lotus. He who keeps up his energies for studying in this world, acquires the help of Bani the goddess of learning, whose seat is also the lotus (pudmini). He who is successful like the god Vishnoo, and can secure (pudmini) qualified lady as his consort who is liked by both the goddesses, can secure the helps of both Lukshmi and Bani goddesses.

51. Shita, the qualified daughter of Rajarshi (sage king) Janak, served there Rama like a pudmini. Though Ram lived there as an exile, he was happy like the god (Vishnoo). I am detained at a distance, tell me, O cloud, how can I serve my husband? Remaining, there, how can my husband lead his life?

52. Perhaps, the black bee, humming within the bower there, is drinking the honey wine of the flowers, the eyes of the black cuckoo, who has become eager for Kailash mountains, become reddened like the red jaba flower, reddenned deeper by the red rays of the rising sun, and he like a dire drunkard is unable to sing any more. Oh, how astonishing it is, the effect of drinking tells on my husband and his head is turning.

वज्रस्यापि ज्वलति हृदयं मेदिनी कम्पते च
सार्वं नात्र द्रवति कठिनं राजराजस्य चित्तम् ॥ ५३ ॥
अन्याक्रन्दं स्परकदितं ये न जानन्ति दुःखं
यो राजा स श्रवण-वधिरो भिक्षुको हीनशक्तिः ।
अन्ये सर्व्वे स्वसुखनिरताः स्वार्थचिन्तातिमग्नाः
दुःखं श्रोता वद मम हरेत् को महात्मा कृपालुः ॥ ५४ ॥
क्लिष्टान् दीनान् प्रति भवति य स्तत्त्वदर्शी कृपालुः
सर्व्वाकाङ्क्ष्यां झटिति लभते ब्रह्मणस्तां कृपां सः ।
हृद्दौर्व्वल्यं नहि नहि कृपा यास्ति शक्तिप्रदात्री
कस्माल्लोका विरत करुणा रुद्धकर्णा भवन्ति ॥ ५५ ॥

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53. Considering the unbearable suffering of my exiled husband, the stones even do melt away and the rushing streams are generated by that. The heart of the thunder even becomes inflamed, even the earth does quake, but only the hard heart of the king of kings does not know to melt in this world.

54. Those, that know not what is misery, do not heed to the cryings of others. He who is king, is deaf to prayers. He, who is beggar, has no power to give relief. All the others are indulged in their own comforts and are completely drowned in their self interest. Tell me, o cloud, who shall remove my miseries? who is so high-minded, who is so kind-hearted?

55. The wise and skilful person, who becomes kind towards the distressed and poor people, is able to secure soon that mercy of the Almighty God, which is wanted by every body. Mercy that does impart strength, is not the weakness of the heart. Why then do persons shut their ears against the supplicant's prayers? and why are they devoid of kindness?

शौर्य्यं दिव्यं वसति हृदये तस्य निर्व्वासितस्य
सौन्दर्य्यं वा स्फुरति किमहो हृद्गतामूल्यशौर्य्यात्।
क्रीतं धैर्य्यं किमथ न गिरे रश्रुरत्नैस्तु तेन
उच्चं किन्तत् प्रणयिहृदयं रामगिर्य्याश्रमात्॥ ५६॥

खर्व्वीकुर्व्वन् अचलशिखरान् तुङ्गशृङ्गे निषन्नः
क्षुद्रीकुर्व्वन् द्रुमपरिकरानुन्नतद्यान्दधानान्।
उत्तमाश्रु प्रपतननवोत्थानकालान्तराले
पश्यत्यारात् नमति तु नभो रामगिर्य्याश्रमं सः॥ ५७॥

तत्सान्निध्यं व्रजति सहसा व्याघ्रभीतेः कुरङ्गः
तस्याश्वाशा दभिनयति वा वश्यतान्तु प्रशान्ताम्।
धीमान्वैरी वरमिह भवे सर्व्वथैवं शरण्यः
भण्डात्मीयो जगति नियतं सार्व्वथा वर्ज्जनीयः॥ ५८॥

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56 Heavenly heroism dwells in the heart of my that very exiled husband. Oh! what glowing beauty sparkles from his countenance on account of the invaluable heroism of his inner heart. Has not the patience of the Ramgiri hill been purchased by my husband, with the jewel of his tears? Is not the mind of my beloved husband higher than that very Ramgiri hill?

57. Taking his seat over the highest peak of Ramgiri and so shortening the heights of its other peaks, so also reducing the heights of the tall trees, that seem to support the roof of the high sky, my husband is observing perhaps during the scanty time, obtained between the fall and rise of his hot tears, that the firmament is bowing down to the distant feet of the Ramgiri hill.

58. The deer, terrified by the tigers, runs, perhaps, suddenly to my husband, and confiding on his protection

मार्ज्जारत्वं भजति च वृका स्तस्य दृष्टिप्रभावात्
तद्भ्रूक्षेपात् वनपशुवधाशक्तवृत्तिः किरातः ।
शश्वत्क्षान्तो भवति गहने बाणनिक्षेपहस्त्राः
स्मात्सामर्थं नियतसुखदं दुःखदं दुर्व्वलत्वम् ॥ ५९ ॥
तस्मिन्नद्रौ भजति स विभुं बुद्धिकायैश्च वाचा
बुद्धिं यो नः स्वय मिह ददौ स्वीयकारुण्यजाताम् ।
एकोन्नम्यो भवति भुवने यो नराणां वराणां
त्रैलोक्यस्य प्रियतरमहो नास्ति चान्यत् हि यस्मात् ॥ ६० ॥
रामत्वं किं भुवनविदितं नार्ज्जितं तेन पत्या
यद्धर्म्मार्थं वसति स सुपं रामगिर्य्याश्रमेषु ।

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yields perhaps to his submission. The reasonable and intelligent enemy even is reliable, but the treacherous friend is always to be shunned by every means in this world

59 Under the dominating influence of the sight of my husband, the leopard is perhaps adopting the tame nature of the cat. At the beating of his brow, the hunter of the forest stops in killing the animals by striking his arrows at them. To be strong is always pleasurable, to be weak is miserable.

60. My husband is worshipping the God with his head and body as well as with his hymns or words, in that Ramgiri hill, who himself has given, out of his mercy our intelligence of the head, who is the sole aim of life of the human and other superior beings, in this world. There being nothing dearer than Him to Trailokya (the author or the residents of the three worlds).

61. As my husband has been dwelling for a considerable period in the hermitage of Ramgiri, out of his regard for virtue, has forsaken his welfare and riches, and is

येनत्यक्ताः कुशलवसुता एहि देहीति वाचा
देवत्वन्तत्-करतलगतं यः स्वदेशानुरागी ॥ ६१ ॥

यः पर्य्यङ्के रजतरचिते स्निग्धवैदूर्य्य-युक्ते
रम्ये रात्रौ तरुणवणितः सुप्तपारावतायाम् ।
हर्षात्फुल्लो विविधविषयान् प्रीतिदान् मेघ जल्पन्
चाशेत प्राक् विमलशयने दुग्धफेणातिशुभ्रे ॥ ६२ । १ ॥

यः प्रासादे स्फटिकरचिते मेदुराभ्रंलिहाग्रे
उद्यानस्थे सततमवसत् शक्रवत् हृष्टचित्तः ।
सत्कार्य्यार्थे वसति स गिरेर्वृक्षमूले कुटीरे
वीरेन्द्राना मद्भुतकमहो लोकपूज्यश्चरित्रम् ॥६२।२॥ कुलकम् ।

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uttering the words come and give, So has he not attained the virtue and nature of Ram? Yes, Godhood is at his hands, who loves his own country.

62. (1) (He) Who would formerly lie down on neat and clean beddings, which were as white as the foams of the milk, and stretch over the silver couch, set with glowing jewels, in company of his young consort, during the pleasant night, when the pigeons were all asleep, and would, O cloud, converse on several topics, being flushed with delight.

62 (2) Who, like the king of heaven, having been highly delighted, would dwell often in alabaster-made palatial building, whose, beautiful top kissed the clouds and which was set all round by gardens, he is now dwelling at the feet of the hill trees and in cottage, for the sake of doing his admirable duties. Oh! Oh! How admirable is the character of the hero of heroes!

61. Note.—Please notice the applicability of the language also to the special case of Ram, the hero of Ramayana.

यस्याहार्य्यं प्रचुरसुखदं हव्य-गव्यं महार्घं
मिष्टान्नं वा परममधुरं पायसान्नं पलान्नम् ।
दाड़िम्बं वा सरसपनसं नारिकेलं रसालं
क्षीरजाभूत् रुचिकरफलं शर्करान्तोरपक्कम् ॥ ६३ ॥ १ ॥

यत्पानीयं विमलसलिलं चारुपुष्पासवोवा
द्राक्षारिष्टं हिमयुतसुधा भूतपुरा सामजाता ।
मिष्टास्वादं करकजरसं शर्करामिश्रतोयं
सत्कार्य्यार्थं पिवति स जलं ग्रास्तिमूलं फलं वा ॥६३॥२॥

कुलकम् ।

सत्कार्य्यार्थं त्यजति घन यो वज्रचित्तः स्वहर्षं
मत्सन्तापात् द्रवति स कृपा-तोयचित्तो वरेण्यः ।

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63 (1) Whose diet was highly pleasurable and consisted of butter made articles, cakes of high value, sweet-meats, very sweet to the taste, milk cooked rice, meat-mixed spice-cooked rice, good fruits like pomegranates, juicy jack fruits, cocoanuts and mangoes, condensed milk and palatable preserved fruits, prepared with sugar and milk.

63 (2) Whose drinks consisted of pure filterred waters, honey wines of flowers, the extracts of vines, the liquor, made from shoma creepers and served with pieces of ice, the sweet juice of pomegranates, and syrups, alas ! he is now drinking the muddy water and eating the ro ts of herbs and forest fruits.

64. He, who is thunder hearted in forsaking his own comforts for good deeds, becomes water or liquid hearted and melts at my myseries He is really laudable. O cloud, he is like thee indeed, at times he is hard than thunders, at other times he is more delicate than water.

त्वद्वद् वज्रात् कठिनमिव वा कोमलं मेघ तोयात्
दुर्व्विज्ञेयं सरसहृदयं सज्जनानां भवेद्धि ॥ ६४ ॥

इति महाकविकालिदासानुगामि-
काव्यभूषण-कविपञ्चानन-विद्यारत्न-विद्यारत्नाकर-
मामुदपुर कोहिनूर-भारतरत्नोपाधिक श्रीत्रैलोक्यमोहन-गुह-
नियोगि-कविकिरीटि-वि-ए-वि-एल्-विरचिते मेघदूतपरिशिष्टे मेघ-
दौत्याख्ये काव्ये पूर्व्वमेघः समाप्तः ।

The extraordinarily fine heart of the honest worker is really inexplicable.

THE END.

Of the anterior cloud, in the sequel to Meghdootam, namely the message of the cloud messenger, composed by Trailokya mohan Guha Niogi Kabikiritee B. A. B. L. who is the holder of the titles of the poem-ornamented poet, the eloquent deity of poets, the jewel of learning, the ocean of learning, Mahahmadpoor cohinoor and the jewel of India, and who is a follower of the great poet Kalidas.

मेघदौत्यम्।

[मेघदूत-परिशिष्टम् ।]

उत्तर मेघः ।

विद्युद्वन्तं तरुणवनितः सेन्द्रचापं सचापः
सङ्गीताय प्रहतमुरजः स्निग्धगम्भीरघोषम् ।
अन्तस्तोयं सरसहृदय स्तुङ्गमभ्रं महात्मा
मत्स्वामीत्वां तुलयतु सखे मेघ तैस्तैर्विशेषैः ॥ ६५ ॥

[TRANSLATION.]

THE MESSAGE OF THE CLOUD-MESSENGER.
(THE SEQUEL TO MEGHDOOTAM)
POSTERIOR CLOUD.

65. As thou hast, O cloud, lightning as thy consort, so my husband has his young consort in me. As thou hast the rainbow, so he has his own bow. As thou dost make the soothing and deep sound, so he produces similar sounds by striking his musical instrument, mooraja As thou art full of water, so he has his melting kind heart. As thou dost frequent on the high sky, so his mind is elevated. In all these points, my husband maintains similarity with thee.

प्राप्यातस्त्वां समगुणिजनं मेघ मे जीवितेशः
त्वाञ्चावश्यं प्रणय-वचनं श्रोत्रपेयं बभाषे ।
प्राप्ते मित्रे भवति सुजनो मुक्तकण्ठो धरण्यां
तस्मात् स्निह्यात् लघु निजमनः क्लेशभारो हि न स्यात् ॥६६॥

तत् सन्देशं रहसिकथितं वक्तुमर्हस्यथोमां
दुर्भाग्याहं तदपि जलद प्रेयसी ते हि बन्धोः ।
कः सन्देहो मम परिचये यन्मनोज्ञान्तकान्तेः
पूर्व्वं शश्वत् बहुपरिचिता कार्य्यतोऽस्म्यन्तवासम् ॥ ६७ ॥

लाजैर्दध्या दिभिरथयदा मन्त्रनापूर्व्वमन्त्रैः
पूर्व्वन्तावत् त्वयि घन मया राधिते साञ्जलीह ।
चेन्ने चेन्ने विषमनिरसं कर्पिते त्वन्तदातु
धीरं नीरं ददिथ विमलं तत्समस्तं स्मर त्वम् ॥ ६८ ॥

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66. Having received thee, O cland, as a friend of similar qualifications, the lord of my life must have communicated to thee his messege of love, which is drinkable by the ears. Honest persons become frank to a sympathising friend. The opening of ones own mind to a friend, makes it light, and there remains no burden of pangs.

67. Thou shouldst, O cloud, unfold to me that very secret message of his. Though I am unfortunate, yet I am no other than the consort of that very friend of thine. Though my glowing beauty has faded on account of my sufferings, yet what doubt can there be as to my identity? Formerly I was, by deeds, much familiar to thee.

68. Formerly, whenever thou wouldst be adored by me, O cloud, with folded hands here, with the invitation hymns of unparalleled 'kind, and with parched rice and curds &c., thou wouldst then rain abundant fresh water

पूर्व्वन्तावत् जलवितरणात् वालमन्दार-मूले
मां दृष्ट्वाथ श्रमविगलितां धेनुसेवाव्रताञ्च
अम्भोवृष्ट्या नवतरुवरान् तान् भवान् मे सिषेच
लक्ष्मीदेवी परिगणनया पूपुजत् माञ्च वाद्यैः ॥ ६९ ॥

नाथादेशा दहमिह यदा दिव्य-गाथां पपाठ
झङ्कारैस्ते रहमिह पुरा ताड़यन्त्यान्तु वीणाम्।
वाग्गीवुद्ध्या स्थितमिहतदा किन्त्वया ना चलत्वं
शिक्षा हि स्यात् त्रिदश-सुदसा-प्राप्ति-सोपानमाग्रा ॥ ७० ॥

हस्तेपादे वपुषि शिरसि स्थापयित्वा सुदृश्यान्
स्वानङ्कारान् प्रखरमुखरान् स्वामिना सार्द्धमस्मिन्।

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over the furrowed but excessively dry fields, very gently. Please remember all those things.

69. Formerly, having witnessed me, tired and covered with sweat, for my pouring water at the roots of my mandar plant, and for my devotion to the services of our kine, thou wouldst come to my succour and wouldst rain water to my mandar plant thyself. Thou wouldst also adore me with sounds (like those of drums) having fancied me as the goddess of wealth.

70 Whenever at the request of my husband, I would recite the heavenly hymn here, and I would formerly play on my harp, with sudden flourishes, wouldst thou not, having assumed me, as the very goddess of learning and of music, remain still like a rock? Certainly, education is the stair case, that leads to heaven and to the eminent position of the Gods.

71. Whenever, having placed my high-sounding and beautiful ornaments over my arms, my feet, my body, and my head, I would commence my dancing and clappings along

नृत्यैस्तालै रहमिह यदा नीनृतन्तान् मयूरान्
चिक्षेपाथो मयि किल भवान् विद्युदुन्मेषदृष्टिम् ॥ ७१ ॥
पूर्व्वं कान्त-प्रहतमुरजै र्मेघमल्लाररागैः
मद्गीतैस्तैः स्वरचितपदै र्गेयगानै र्भवान् किम् ।
स्निग्धश्राव्य-स्तनितनिवहाकारताल-प्रदाता
हर्षाच्चाभूत् खलु विगलितो विष्णुवत् शम्भुगीतैः ॥ ७२ ॥
क्रीडाशैले किसलयचया लङ्कृते चारुकुञ्जे
कुन्दादेस्तैः सुरभिकुसुमै र्जालकै र्मालतीनाम् ।
सञ्जातायां मयि घनपते वन्यदेवीनिभायां
स्तोत्रै रामं किमथ न पुरा राधितात्तु त्वयाहम् ॥ ७३ ॥
रम्येश्चर्म्मांग्र वमनसुपटे चित्रिते ते सुचित्रे
गाढैर्नीलै स्तिमिर-किरण-प्रीतिसंयोगरम्यैः ।

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with my husband, in order to make our peacocks dance, wouldst thou not, O cloud, direct thy eye-sight, in the shape of the flashes of the lightning, towards me, at that time ?

72. Formerly when my husband used to strike his mooraja instrument and I began to sing the songs of my own composition in Mallar tune, then having kept the measure of the tune with thy pleasant sounds, wouldst thou not melt, out of pleasure, as did melt the God Vishnoo at the songs of Mohadeva ?

73. Whenevsr I would assume the fanciful attire of the silvan goddess, consisting of malati blossoms koonda and other fragrant flowers, in the leafy and burlesque bower of our hill of sports, wouldst thou not, O cloud, adore me with thy hymns at that time ?

74. Whenever, I would paint thy picture on the canvas sheet with the deep blue colour, diversified with the pleasant

नानावर्णैः रविकरगते स्तैर्मया वा भवान् किं
तद्दृष्ट्वा त्वत्-मुकुरगगने-नैव कर्म्यं विवेस ॥ ७४ ॥
क्लान्तं कान्तं प्रतिमधुकर-श्रेणिदीर्घान्कटाक्षान्
सभ्रूक्षेपान् नयनतडितु द्रुतसारान् सहास्यन् ।
दृष्ट्वा मे तान् त्वमपिच पुरा भूर्व्विमुग्धो हसित्वा
जातश्चाभूत् किमथ नहि तद्दर्शनात्त्वत्कवित्वम् ॥ ७५ ॥
सौदामिन्या मथ सकपटं मेघ लुक्कायितायां
मेघाकारा वयवरुचिर-व्योमयान-प्रयाताम् ।
विद्युद्भ्रान्त्या त्वमनुसृतवान् मां वयस्यां सनाथां
विद्युत्कल्पा ललितवनिता प्रेक्षणीया हि सर्व्वैः ॥ ७६ ॥

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and proportionate distributions of rays and shades, and embellished with all other requisite colours of the rainbow, which do compose the rays of the sun, wouldst thou not, O cloud, mistake the picture for thy looking glass, and wouldst thou not be tempted to enter our boudoir?

75. Would not thy poetic power be evoked, whenever thou wouldst notice my glances towards my tired husband, which were attended with brow-beatings and smiles and which appeared like prolonged rows of black bees, and which would infuse electric vigour into my husband's mind, having observed which, thou coulst not even suppress thy smiles?

76. When out of fun, the lightning would hide herself, wouldst thou not, O cloud, follow me, in my course on our aerial conveyance, that was in appearance like thee, even in the presence of my husband, having mistaken me, for thy lightning? Every one likes to see his consort, who appears sprightly like the lightning.

अश्वारूढ़ां प्रकटितकटी-लम्बमानासिभूषां
वल्गाहस्तां स्वपतिसहितां प्रेक्ष्य मां क्षिप्रवेगाम् ।
पूर्णं क्षिप्तं रुधिरवदनो वीरभावान्वितोऽस्मू
रावि र्मूतं भवति हि वलं शक्तिसन्दर्शनेन ॥ ७७ ॥
हस्तिस्थां मां वितरितबहु-स्वीयशिल्पार्ज्जितार्थां
लब्धोल्लाघां स्वपतिमिलितां प्राप्तपुष्पोपहाराम् ।
दृष्ट्वा हृष्ट स्त्वमपि ददिथा म्भःपयोद प्रभूतं
ग्राह्यादर्श-ग्रहणविषये देववत्त्वं प्रयासी ॥ ७८ ॥

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77. Having observed me, ride fast on my horse, with sword, hanging from my loins, aud with the bridle in my hand, along with my husband, thou wouldst blush and heroic ideas would take possession of thy heart. Really, strength is infused into the body, at the sight of heroic scenes.

78. Having seen me, o cloud, mounted on the elephant in company of my husband, as personified electricity and employed in distributing profusely the coins, acquired by my own industries and receiving in turn the presents of flowers and also self gratification, thou wouldst be happy and wouldst thyself distribute also profusely the rain-drops. Thou art eager, like gods, in following the acceptable models (without feeling it derogatory like vain persons).

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77. Note— रुधिरवदन :—It is implied, amongst other ideas by this, that these ridings took place either at dawn or at evening times, when the rays of the red sun, were reflected on the clouds and which consequently appeared red.

78. Note.—प्राप्त-पुष्पोपहाराम् । It is implied, amongst other ideas, by this, that the scenes of the distribution of coins, are rare in this city of jakshas.

अत्याश्चर्य्यं घन गगनगं मेघनिर्म्माणयन्त्रं
वुद्ध्या पत्या मम हि गुणिना नव्यमाविष्कृतं यत् ।
तस्मिन् यन्त्रे कथमपि मया चालिते किं पुरा न
चाकृष्टः सन् ददिथ सलिलं काननं प्राङ्गने नः ॥ ७९ ॥

मिष्टोत्कृष्टं सरस-सुरसं पायसान्नं पलान्नं
पूपं सूपं फलज-फलजं व्यञ्जनं लड्डुकाद्यम् ।
पत्युस्तृप्त्यै जलधर यदा सर्व्वथाहं ररन्ध
पूर्व्वञ्चाभू रुपचितवपुः किन्न मत्पाकधूमैः ॥ ८० ॥

तन्वीश्यामा शिखरिदशनापक्वबिम्बाधरोष्ठी
क्षामाङ्गेऽहं चकित-हरिणी-प्रेक्षणानिम्न-नाभिः ।
श्रोणीभारा दलसगमना स्तोकनम्रा स्तनाभ्यां
कः सन्देहो मम परिचये या हि निर्व्वासितेशा ॥ ८१ ॥

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79. Formerly, when I did work at conducting the exceedingly wonderful and sky-going machine, newly invented by my successful husband, out of his skill and intelligence, for forming or attracting clouds, wouldst thou not, O cloud, be attracted, and didst thou not pour rain-water into our gardens and yards of our house?

80. Formerly, when I would, O cloud, have cooked, for all the purposes myself, the sweet excellent juicy and palatable milk made eatables, meat mixed rice, cakes, soups, curries and sweet meats &c., wouldst thou not be fattened then with the sweet scented fumes of my cooking?

81. I am lean out of my sufferings, my colour is pale, my teeth appearing prominent, my lips are pale and blackish

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[1] Note.—Please notice the phrases अपक्वबिम्बाधरोष्ठी (whose lips are pale and blackish like the unripe bimba fruits) and अनिम्ननाभिः (whose navel is not deep now), as rendered by the author, for the purposes of his meaning.

एषा धन्या धनपतिपुरी श्रीविशालालका हि
रत्नस्तूपे विमलकिरणे दिव्यशैलस्थितायाम् ।
अस्यान्दृष्टे विपनि-रचिते चारुरत्नाकरास्ते
संलक्ष्यन्ते विगतविभवा स्तोयमात्रावशेषाः ॥ ८२ । १ ॥

एषा पूर्णा बृहदवयवे र्मेदुराभ्रंलिहाग्रैः
रम्योद्यान-स्थिततरुशतै र्वैजयन्ती-प्रयुक्तैः ।
प्रसादैस्ते र्मणिमयतनूद्दीप्तराजाध्वभिश्च
दीपालोका नरपतिपथे सर्व्वथैवातिरिक्ताः ॥ ८२ । २ ॥

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like the unripe bimba fruits. I am extremely slender at my haunch or lap, my eye-sight is unsettled like that of the frightful deers, my navel is not deep now, I am tired of walking for the heavy burden of my big buttocks. I am somewhat bent with the heavy weight of my heaving breast, what doubt canst thou have for my recognition, whose lord has been banished away ?

82. (1) This is the admirable and highly rich capital of the king of riches, if the heaps of jewels, which are highly brilliant and attractive, be seen in the shops of this city, which is placed on the Thian shian range of mountains, then the extensive oceans will appear as devoid of their jewels and pearls and will appear as full of water only.

82 (2). This city is full of vast palatial buildings, whose tops do kiss the clouds, that are surrounded with the trees of the exquisitely beautiful gardens and orchards and are adorned with flags. These buildings are set and decorated with brilliant jewels, whose brilliance does spread light over the broad roads and streets. The street lamps seem here to be redundant.

क्षामःकेऽहम्,—I am very slender in my loins or haunches, which are generally used, in standing posture, as laps for babies.

82 (1) Note—दिव्यशैलस्थितायाम्—The position of Aloka has been

पूर्णाचैषा विषयिपुरुषैः चारुपौराङ्गनाभि
र्विद्युद्दाम-स्फुरितचकिता पाङ्ग-शोभान्विताभिः ।
हास्यान्मेषात्मवपुलकित-स्वामिसेवारताभिः
प्रेक्षराचेषा घन जनगणैर्नेत्रसम्प्रीतिमिह ॥ ८२ । ३ ॥

अस्यामन्या वसति वनिता एकवेणग्रन्थिता का
का वा चास्यां मलिनवसना हीनरत्नावतंसा ।
कास्याः स्वामी सुकृति-चरणात् राजनिर्व्वासितोऽस्याः
कस्याः सौधं मलिनवदनं वैजयन्तीविहीनम् ॥ ८२ । ४ ॥

कलापकम् ।

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82 (3. This city is also full of worldly minded persons of business, and of beautiful females, whose flashing and startling glances add to their beauty and whose attendance and attention to their lords do produce exubarence of smilings in their lords' countenances, which are flushed with horripilations, indicative of joy. Persons should, O cloud, come here to see this place, for satisfying their eye-sights.

82. (4). What other lady does reside here, with a single lock of tied hair, in shabby dress and without wearing any ornaments, set with jewels? What other lady's husband has been banished by the sovereign, from this place merely

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ascertained by the author, on the Thian shian (Celestial) range of mountains of Central Asia, which forms the boundary line between Mongolia and Turkistan, and is on the north of Kulas (Kewonlion range of mountains) but also a little towards the west of it. Thian shian is the same phrase as दिव्यशैलम् । Both the phrases mean The celestial range of mountains, which is the English name, adopted in geographical tratises. This definite position of Aloka tallies with the description, given by Kalidas in his Meghdootum. Please notice the detailed discussions on the subject, in the author's English introduction to this book, under the headings Aloka' and the position of Aloka in question.

त्वय्यासन्ने परिणतफल-श्यामजम्बूवनान्ता
नीड़ारम्भै र्गृहबलिभुजा माकुलग्रामचैत्याम् ।
तास्वापन्न्य: कतिपयदिन-स्थायिहंसा दशार्णा
श्रीमंसेव्यां प्रथितविदिशां वेत्रवत्या विधौताम् ॥ ८३ । १ ॥

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for achieving good deeds? and what other lady's building is devoid of white-washing and of decoration with flags?

83 (1) Thou must, in thy journey, have visited Dasharna, which appears very beautiful, for its out-lying orchards, that are full of black jamboo-fruit trees, bent with the burden of their ripe fruits, whose sacred and adorable village-trees of long standing, are beset with the nests of crows and other birds, that live on the offerings of food of different honses, and where ducks and drakes do take delight in remaining for a certain number of days of this rainy season. Thou must also have visited the celebrated city of Bidisa, which is washed by the Betrabaty river.

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83 (1). Note—गृहबलिभुजाम् According to some reputed English commentator of Meghdootam, in which the above mentioned phrase occurs, the word गृह (house) is taken to import the idea of गृहिणी (house-wife, that is female bird) or कुलाय (nest) and the phrase is rendered to mean—the birds that eat the food, offered by their female birds in their nests. It is said, that at the season of pairing, the females of crows, cranes, sparrows and some other birds, do feed their males, that generally remain in the nests, for the purposes of constructing or of guarding those nests.

But, though the idea seems to be a happy one, yet it seems to be a far-fetched and secondary idea We are still accustomed to writness, with curiosity, mixed with the early associations of awe and veneration of boyhood, almost in each of our old villages, one or two sacred trees of long etanding, which are flocked by birds of various descriptions, that generally live on food, available during the daytime in different houses of the village, where offerings of food to birds and especially to crows (काकबलि:) are sometimes ceremoniously offered under special cir-

वक्रः पन्था यदपि भवत श्चोज्जयिन्याः पुरीन्तां
विद्युद्दाम-प्रतिमरुचिरे न्दीवराक्षी-मनोज्ञाम् ।
सिप्रासेव्यां सुकवि-कविता-स्थापितस्थायिकीर्त्तिं
त्वच्चापश्यो विपुलविभवां सान्ध्यजल्प-प्रसिद्धाम् ॥ ८३ । २ ॥

आरामाद्रि-क्षितितलगतं कानने शैलशृङ्गं
नद्यस्तीरे धनिजनपदे वारिद त्वञ्चवाभूः ।
गण्डखेदापनयनरुजा क्लान्तकर्णोत्पलानां
च्छायादानात् च्चणपरिचितः पुष्पलावीमुखानाम् ॥ ८३ । ३ ॥

तच्चावश्यं दशपुरपुरीं प्रेक्ष्य चाह्लादितोऽभूः
स्त्वच्चापश्यः सुकृतिजनवं चारुकैलास राज्यम् ।

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83 (2) Thou must have visited that very renowned capital, Ujjaiyini, though it was out of thy path. The charm of the place being highly enhanced by the beautiful and flashing fair ladies, whose eyes are like black lilies. The city is washed by the Sipra river, wherein the permanent monuments are raised by the poems of great poets and which city obtains its celebrity, through the romantic evening stories.

83 (3) Thou must have been in different places, extending to Ramgiri, that is in forests, in peaks of hills, in banks of rivers, in wealthy cities, and thou must have been familiar to Pooshpalabi damsels, for offering shadows to them, whose lotus earrings were soiled, for removing the sweats from their cheeks.

83 (4). Thou must have been pleased, having observed the Dashapoora city. Thou must have been to the holy regions of Kailash even. Hast thou noticed anywhere

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cumstances, and return to their nests on those trees, at the evening time, where they raise, to our great amusement, a joyous and voluminous chorus of their curious and various chirpings.

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कुत्राप्येवं पतिविरहिनी ह्येकवेणी मपश्यो
यस्मा: कान्त: सुकृतिचरणात् राजनिर्व्वासितोऽभूत् ॥८३ ।४ ॥

कलापकम् ।

यत्रागारं धनपतिगृहानुत्तरेणास्मदीयं
आसील्लक्ष्यं सुरपतिधनुश्चारुणा तोरनेन ।
तत्रागारं तवपरिचितं विद्यते तादृशन्तत्
क: सन्देहो ममपरिचये तन्निसान्तस्थितायाः ॥८४॥

जालोद्गीर्णो न मम भवने दीप्तविद्युत्-प्रदीप्ते
वाष्पीभूत स्त्वमिव घनहे केशसंस्कारधूपः ।
देवीनान्त न्मधुरसभुजां नापि वामन्त्रितानां
दीप्तान्यस्मिन् मुखविधुकरैः सौधवातायनानि ॥ ८५ । १ ॥

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such a female of one lock of tied hair, whose husband has been banished by his king, for doing the good services to his country ?

84. Our home, which was familiar to thee, is just where it was, by the north of Koober's palace, It is still marked by the rainbow-marked gateway, as was before. What doubt can there be in my identification, who is still residing in that very home ?

85 (1) There do not emit from the windows of our house, lighted with electric lights, the fumes of the incense, burnt, which were applied to the locks of my hair for the purpose of perfuming them, at the time of drying and tying them and which appeared like thee, O cloud, in form. Neither the windows of our house, shine and glitter with the glowing rays of the moonlike faces of the invited goddesses, who are generally entertained, with sweet dishes and relishes.

गेहं किन्तत् स्वपतिवरो नास्ति यस्मिन् सभार्य्यः
कुञ्जं किन्तत् कुसुमरहितं शून्यभृङ्गप्रमोदम् ।
खातं किन्तत् विगत-सलिलं हंसलीलाविहीनं
क्षेत्रं किन्तत् सुरसरहितं शस्यशष्पादिशून्यम् ॥ ८५ । २ ।

सूर्य्यापाये किमिह कमलं पुष्यति स्वामभिख्यां
चन्द्रापाये किमिह कुमुदं स्वीयकान्तिं तनोति ।
दीपाभावे किमिह नगरं नैशशोभां बिभर्त्ति
नाथाभावे किमिह भुवनं राजते गेहराज्यम् ॥ ८५ । ३ ॥

विशेषकम् ।

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85 (2) Is it a home, where its lord does not reside with his consort? Is it a bower, where flowers do not flourish and where there is no humming of the bees? Is it a tank, where is no water, and where the drakes and ducks do not amuse themselves? And is it a meadow, which is perched and dry and where there are no crops and no grass nor ferns?

85. (3). Does the lotus maintain her beauty in the absence of the sun? Does the koomood flower unfold her beauty, without the moon? Does any city disclose its beauty, during the dark night, without the light of the lamps? So, does the realm of home flourish, without its own lord?

86 (1) I would not, O cloud, wear my necklace, for fear of the temporary separation from the embracing body of of my husband, but, alas ! now-a-days, the mighty mountain ranges do intervene between us Formerly I would not resort to the usual course of the twinkling of my eyes, for fear of the interruption of observing the face of my husband, that little time would appear, like the long age of centuries, but alas ! that very husband is not seen by me for innumerable days.

हारोनासीत् धृत उरसि मे नाथविश्लेषभीत्याः
हाहेदानिं गिरिवरगणा श्चावयो र्मध्यदेशे ।
कल्पज्ञानात् नयननिमिषो वर्ज्जितोमे पुरासीत्
हाहेदानिं घन वहुदिनं मत्पतिर्नेक्षितः सः ॥ ८६ । १ ॥

सूर्य्यालोकः पुलकजनक श्चान्धकारायते स
चन्द्र-ज्योत्स्ना विमल-मधुरा हा स्फुलिङ्गायते सा ।
स्निग्धोवातः परम-सुखदः सोऽपि वज्रायते हा
हा किं कष्टं हृदयमपिमे मेघ भारायते हा ॥ ८६ । २ ॥

साभ्रेऽह्नीव स्थलकमलिनी न प्रवुद्धा न सुप्ता ।
रात्रौक्लिष्टा चकित-हृदया चक्रवाकीव चैका ।
कान्तापायात् प्रतिदिन मश्रु श्चाश्रुनोच्छूननेत्रा
सर्व्वं खिन्नं स्वपति-विरहावस्थया चा स्मदीयम् ॥ ८६ । ३ ॥

विशेषकम् ।

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86 (2) The light of the sun is pleasant to the sight, but it does darken my sight. The moon-light is congenial and cool, but alas! it seems like sparks of fire to me. The cool air is highly comfortable to all, but it seems to play the partof thunder to me. Oh! how very piercing is my distress! My very heart seems, O cloud, burdensome to me.

86 (3). As in a cloudy day, the sthala-kamalini flower appears neither blown nor closed; as during the long night, the chakrabaki bird, being left alone, is sorrowful, so I am immersed in the sea of miseries, and my eyes are swelled, for shedding tears, on account of the absence of my husband; and every thing, belonging to us, is morose and dull, for the very fact of the absence of the lord of the house.

निःशब्देषा प्रणय-रसिका शारिका पञ्जरस्था
वीणाचैषा नियतनिरवा धूलि-संलिप्त-देहा ।
तन्त्रीहीना गुणिगणमनो-मोहिनी सा त्रितन्त्री
गोधूमान्ना मिलित-मुरजा ह्रान-शब्द श्च दीनः ॥ ८७ ॥

ग्रन्थागारं धरति विफलं पुस्तिका हेमपेटी
पुष्पोद्याने धरति विफलं पुष्प-वल्ली सुपुष्पम् ।
वल्गाहीनो हरति समयं मन्दुरायान्तुरङ्गः
वप्रक्रीड़ा-विरति-विकलः क्रन्दती वात्र दन्ती ॥ ८८ ॥

नैतत् कुञ्जं कुसुमखचितं दृश्यते यत् सुदृश्यं
कारागारं भवति विरह-ग्रस्त-पौराङ्गनानाम् ।
क्रन्दन्तीह भ्रमरनिकराः कोकिलाः शब्दहीनाः
एतावत्त्रा विरसवदना नित्य पुष्पाश्रुपातैः ॥ ८९ । १ ॥

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87. That sharika bird, that is dwelling within that cage, does not now carol sweet songs. That harp is now besmeared with dust and, and is all along kept silent. That wired musical instrument, that would charm the minds of its appreciating hearers, is now-a-days devoid of its wires. The drum is also now devoid of its flour paste and is silent.

88. The golden shelves of the library, are holding the books in vain, in vain the creepers are holding their flowers, in the garden. The bridle-less steeds are spending their time in vain, within the stable. The elephants, forgetful of their frolicks, are, as if, shedding their tears.

89 (1) (To speak out the mind) It is not the bower, which has been pointed out to thee, as full of flowers, and which apparently seems to be beautiful. It is like a prison to the females, who are the sufferers from the absence of their lords. There the bees are crying sorrowfully and the

द्वारोपान्ते मलिन-वदनः प्रीतिवर्षी स एषः
हस्तप्राप्य-स्तवक-नमितो बालमन्दार वृक्षः ।
त्वामासाद्य प्रियनिजजनं ग्रीष्मविश्लिष्टवृन्तै
राशायुक्तः स्वकुसुमचये रचयत्याशु मेघ ॥ ८९ । २ ॥
आसीत् खिन्नो विरवविमुखो नीलकण्ठो मयूरः
नृत्यैर्व्वर्हं नयन-सुभगं तं करोति प्रकीर्णम् ।
आशालोकं जनयति भवान् विद्युदुन्मेषकल्पं
आगन्ता स त्वमिह घन यद्वागत स्तस्य बन्धुः ॥ ८९ । ३ ॥
विशेषकम् ।
नाथेनोप्तो मधुरफलदो यो रसालः सुरम्यः
यस्य प्रावृट्-समयजफलं सुन्दराकार-रम्यम् ।

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cuckoos are silent, and those creepers are morose and sorrowful by daily shedding their tears of flowers.

89 (2) Please, look at that very mandar flower plant, that stands by the gate way, that is used to rain pleasures incessantly and that is bent with the burden of its bunches of flowers, which can be reached with hands. it appears morose, but being full of expectation at thy sight, it is adoring thee with its flowers, whose ties have been loosened, on account of the heat of this hot weather.

89 (3) Our peacock, whose neck is painted, with pleasant blue colour, was morose and silent, but it is beginning to spread its tail, extremely beautiful to the sight, and is dancing. It is thou, that dost inspire it, with the light of expectation, like the flash of lightning, to the effect that he, our lord will come, as thou his friend and pioneer, hast come.

90 (1, 2) Please look at that mangoe tree, which is pleasant and bent down with the weight of its fruits, and is

संघातं वा परम-मसृतं देवता-प्रार्थनीयं
न स्पृष्टं यत् सदय-पतिना च्छेदनीयं स्वहस्तैः ॥ ९० । १ ॥

उत्फुल्लन्तत् फलभरनतं पश्य पश्याम्र-वृक्षं
आशायुक्तं विहग-निवहै राश्रितं प्रेक्षणीयम् ।
दृष्ट्वा हृष्टं कुरु घनपतं चाकर्नलद्वयन्ते
दृष्ट्वाहन्तं विषम विरहे जीवनं मे धरामि ॥९०।२॥ कुलकम् ॥

स्रस्तं हस्तात् कनकवलयं कामचक्रं भतेत् यत्
छिन्नं माल्यं रतिकृतरुद्वहात् कण्ठदेशात् मदीयात् ।
श्रोण्याःस्रस्ता रुचिर रसना पाशगण्या ह्रि रत्याः
कर्णभ्रष्टं प्रणयरसदं चञ्चलं कुण्डलं मे ॥ ९१ । १ ॥

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gorgeous and beautiful. It was planted by my husband, it produces fruits, that are very sweet. It gives its fruits, during the rainy season, that are of attractive form. They may be supposed to be condensed nectre, sought after by gods; these fruits are not yet touched by me, in the hope, that my husband may come back, and he may collect these fruits, with his own hands. The tree is the resort of the bands of birds, it attracts the gaze and it appears to be hopeful. It is by looking at that very tree, that I do preserve my life, during the painful absence of my husband. Please look at that tree and satisfy thy sight.

91 (1) The golden bracelets, which are circular instruments of the cupid, have slipped away from my wrists. The necklace, has been torn away from my neck, in which goddess Adonis loves to dwell. The beautiful chain, which seems to be the tying string of the goddess Adonis, has slipped away from my loins. The dancing ear rings, that provide attractions to lone affairs, are laid aside from my ears

शिञ्जाहीनं मनिविरचितं भूषणं गात्रमुक्तं
म्लानीभूतं कमलसदृशं पेलवन्तन्ममाङ्गम् ।
किञ्जल्काङ्कं न मम वदनं लोध्रचूर्णाङ्कितन्न
नेत्रन्नित्यं पतिपथगतं संयतं वारिपूर्णम् ॥ ९१ । २ ॥

पीयूषार्द्रो नह्मिमदधरः शुन्यताम्बूलरागः
दीर्घंकालं न मम चरणं रञ्जिमालक्तकाङ्कम् ।
वेणीवन्धो जलद विषमो रक्षितो गण्डपीड़ः
शापस्यान्ते प्रणयविधिना स्वामिनोद्वेष्टनीयः ॥ ९१ । ३ ॥

विशेषकम् ।

वेणीचेषा दशति फनिनी मां सदैवासहायां
श्वासाग्निर्मां दहति च सदा स्नेयचित्ताद्रिजातः ।

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91 (2) The jewel-adorned ornaments, have been laid aside from my body, they do not anymore emit now the sweet jingling sounds. My that very lotus-like soft and fair body has become pale. My cheeks are no more painted with flower dusts, nor with lodhra-wood-powders. My eyes, that are full of tears, and kept down-cast, are directed towards the path of my husband.

91 (3). My lips are dry, they are not wet now with nectre like saliva They are devoid of the crimson colour, gene rated by the chewed and spiced beetle leaves. Neither my feet are dyed with the red hue of the lac juice, for a long time. My tied hair, though teasing and painful at times to my cheeks, has been kept in that tied form ; for it will be untied by my lord, at the expiration of the term of his banishment.

92 (1) This tied lock of hair of mine, does bite me, like a poisonous snake, who am devoid of the company of

दृष्ट्वा दाहं मरसनयनं सिञ्चतीवाश्रु नीरं
आहा पत्युः विरहदहना नास्ति चान्यत्त्वसह्यम् ॥८२।१॥
शून्यं चैतत् निखिलभुवनं भाति नित्यं विना तं
शाच्यावस्था मम हि यदहं न स्थिता वा न याता ।
मन्येनाहं विरहदहना ज्जीविता वा मृता वा
ब्यात्तद्व्यं किमपि मधुरं योऽस्ति यस्य प्रियः सः ॥ ९२।२॥
स स्वामी मे हृदय सुपथं प्रस्थित श्चावलम्ब्य
तत्पादाङ्का जनन्द हृदि मे चाङ्किता गाढरूपैः ।
तच्चित्रन्तत् स्मृतिपटपुटे चिन्तितन्तत् विचिन्त्य
भावोन्मत्ता कथमपि सखे जीवनं यापयामि ॥९२।३॥

त्रिश्लोककम् ।

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my husband. The fiery and long sighes of mine, which are thurst out of the furious volcano of my heated heart, are often burning me. The fountain of my eyes, observing my frightful burning, is pouring incessantly tears for quenching it. Oh! Oh! Alas! there is nothing unbearable like the painful absence of one's own dear husband.

92 (2) Without the husband the entire world appears to be vacant. My condition is really deplorable. I cant perceive, whether I am moving or sitting still. I cant understand whether I am living or dead. Of how sweet an object is he, who is dear to one self!

92 (3) My that very husband has gone, walking through the path of my heart. His foot prints are deeply impressed on my heart. His that very sweet appearance is painted on the canvas of my memory, meditating on which I am leading, O my friend cloud, my life, as it in a state of trance.

पूर्व्वन्तावत्त्वविदित-गतोत्फुल्लयामा त्रियामा
विस्रम्भोक्ति-प्रणय-सुखदे रम्यहर्म्ये व्यरंसीत् ।
जानातीयं न खलु गमनं त्वाधुना सा त्रियामा
अज्ञातान्ता युगमिव हि सा हन्ति मामात्मच्छायाम् ॥९३।१॥

रात्रौ लुप्ते निखिलभुवने सूचिभेद्यै स्तमोभिः
श्रान्तिं प्राप्ते श्रमिजनगणे गाढ़-निद्रा-प्रभावैः ।
अव्यापारां दहति खलु मां जाग्रतां नाथचिन्ता
हृद्दैन्यं स्यात् विषम मिह नो तादृशं स्वार्थदैन्यम् ॥९३।२॥

निद्रा देवी जनगण कृपाकारिणी या धरण्यां
भक्तायां सा मयि तु विमुखा नाथ-विच्छेदवत्याम् ।
उद्विग्नाहं धरणिशयना गाढ़-निद्रा-विहीना
तन्द्राधीना दिवसरजनीं स्वप्नमात्रानुसेव्या ॥९३।३॥

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93 (1) On account of the confidential love conversations in the boudoir, the night formerly slided away, without any interruption of its pleasurable hours, but now a days, the very night does not know passing away at all. Like an endless period, it is killing me, who am alone and helpless.

93 (2) When in the night, the entire hemisphere of the world is lost in deep darkness, and when the poverty-stricken labouring individuals also do obtain rest, on account of their deep sleep, it is I alone, who am wide awake and devoid of any work. The burning anxiety about my husband does as if, roast me. It is the poverty of the mind, which is extremely tormenting, the poverty of the earthly wealth is not similarly so tormenting.

93 (3) Sleep, that comes to all, in this world, does not come to me, who am her devotee, but who am now with-

स्वप्नः किं मे जलद भविता सार्थकः त्वत्कृपाया
स्त्वद्दौत्यान्त-प्रणयविभव-स्वामिनिर्व्वासनः सः ।
शापस्यान्तं यदि धनपतेः स्यात् कृपावारिभिस्ते
मन्ये तस्मा त्तव सुचरितं काव्य-संवर्णनीयम् ॥ ९३ । ४ ॥

यद्वेस्तावत् शिरसि मम तत् त्वामहं स्थापयामि
विद्युद्दाम्ना विपुलकवरीं मेघ सं शासयामि ।
हृत्वा ताराः कुसुमसदृशा मस्तके मे धरामि
इन्दोर्हास्यं पतिसुखकरं मेघ सद्यो हरामि ॥९३।५॥

पञ्चभिः कुलकम् ।

दर्व्वीतुल्या प्रियमधुरसं किञ्चनास्वादयन्ती
मुद्रादाने भुवि विनिखने हंसली-दत्तपुष्पैः ।

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out the company of my husband. I am anxiety-pressed and am lying down on bare ground, I do not know what is deep and sound sleep, during the whole time of day and night, I remain only in drowsy state and am haunted or served only by dreams.

93 (4) Shall my dream, O cloud, be fulfilled, through thy kindness? I have dreamt that my loving husband's term of banishment has been terminated, on account of the delivery of thy message, to the king of treasures. If the curse of the king of treasures be removed or washed away by the rain drops of thy kindness, then I do consider, that thy achievement is fit to be extolled in exemplary poems.

93 (5). Then I do evenly place thee on my head and I do tie and adorn my hair of the head, with the lace of lightning. Then do I collect the flower-like stars, and stick them up unto my head, and then for the sake of my husband's satisfaction, I do rob the very smiles of the glowing moon

मोत्कण्ठाहं दिनगणनया तद्दिनं यापयन्ती
कर्त्तुं किञ्चित् पतिहितकरं नात्र शक्ता स्वशक्त्या ॥९४।१॥
बाध्या गत्वा जलद सुतरां तत्कुबेराङ्गनान्तां
स्तोत्रैराहं स्वरचितपदैः श्लिष्ट तुष्टाव सम्यक् ।
सर्व्वं व्यर्थ्या हुतिरिव मुधा भाति तत्भस्मराश्यां
सिन्धोस्तोये शिशिर-कणिका-पातवत् भाति सर्व्वम् ॥९४।२॥
एवम्भूता घन सुदिवसा स्तेऽहि नः प्रस्थिता हा
येषु प्रार्थी सह वनितया मत्सकाशे कुबेरः ।
आसीत् पूर्व्वं प्रमद-समये गीतिकाकर्णनाय
स्यादैश्वर्य्यं गुणमिह भवे सर्व्वसंसाधनीयम् ॥९४।३॥
विशेषकम् ।

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94 (1) Like a stirring rod of the sweet-meat-makers, that is dipped in the melted sugar or syrup but tastes it not, I am not tasting any sweet articles, though I have ample supply of them. I am anxiously whiling away my days, counting them by regularly spending daily in charity a certain fixed sum of money, by leaving scratches on earth and by storing flowers on racks of our building. I could not do any good to my husband, out of my own power

94 (2) Hence, being compelled, O cloud, I attempted to appease the Kuber's consort Monoroma, with hymns composed by me. But all those have been useless, like the melted butter, thrown on the ashes. or like the dew drops thrown on the vast sheet of the sea-water.

94 (3) O cloud, such lucky days of ours have, alas! passed away, in which, even the king Kubera was supplicant with his consort to me for hearing my songs at the time of amusement Really, the qualification of persons

शेषे दुर्गा-चरणशरणं मेघ जग्राह माऽहं
नाथो यस्या दुरितदमन आशुतोषो महेशः ।
आराध्या या सुरसुरपतेः शक्तिरूपा शरण्या
याऽऽराध्या सततमपि ते वासवस्यानुगस्य ॥९५।१॥

धन्या-धन्या धनद धनदा ज्ञानदा ज्ञानदा या
मान्या-मान्या जलद-जलदा शारदा शारदा या ।
श्यामा-श्यामा सुखद-सुखदा नन्दिरा मन्दिरा या
वामा-वामा वरद-वरदा साङ्गना साङ्गना या ॥९५।२॥

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is godliness itself, in the shape of riches, which is to be attained by one and all.

95 (1) At last, I had to take, O cloud, recourse to the shelter of the feet of Goddess Doorga whose lord is the great God, who is easily satisfied and who does allay pangs and sufferings. The Goddess is adored by the godly emperor of the gods, she is ready to give shelter She is the very incarnation of strength. As thou art, O cloud, a follower of her follower, the emperor of Gods. she is adorable by thee too.

95 (2). She is thanked by those, that are thanked by the public. She is the dispenser of riches to those, that do dispense riches to the deserving persons. She is the distributor of knowledge to those, that distribute knowledge to others, she is respected by respectable beings. She supplies water to clouds, that rain down water to the world. She is the teacher of learning to the goddess of Learning. She is fair goodess of the fairies. She is the offerer of happiness to the offerers of happiness. She is the rich consort of Mohadeva (Great God) and is attended by the goddess of riches. She is good to the good ladies. She

सर्व्वैर्देवैर्यदनुसरणं मन्यते श्लाघनीयं
यस्या देव्या नमति चरणं राजराजोऽपि नम्यः ।
या संसिद्ध्या समभयजयदा दुःखतापापहन्त्री
आदर्शा या निखिलभुवने तापसीनां सतीनाम् ॥९५।३॥

विशेषकम् ।

संस्थित्यार्या सुदृढमनसा दिव्यसाध्वीनिषेव्यं
कात्यायन्या व्रतमनुपमं स्वामिपूजापरन्तत् ।
पत्युर्मूर्त्तिं घन शिवमयीं पूजयामि प्रयत्नैः
पश्यास्तु त्वं तव परिचितां साधवातायनस्थः ॥९६।१॥

उन्निद्रान्तत् नयनसलिलात्पीड़कद्धावकाशां
गाढ़ोत्कण्ठा-व्यथित-हृदयोन्मुक्तवातायनां ह्नि ।

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pours benedictions and blessings to those, that wish good to others. She is the consort of the great God, and is attended with maids.

95 (3) All the gods deem it their privilege to follow her. The king of kings (Kuber) who receives salutes from others, does salute her. It is she, who inspires fearlessness and supplies successes to the wordly beings. She allays sufferings and distresses. She is the model of chaste females of austere proceedings.

96 (1) Following, with resolute mind, the extraordinary Katyayani ceremony of worshipping own's own husband, which is to be followed by exemplary chaste ladies, I am worshipping the favourite statue of my husband, with great care and attention. Please, O cloud, come and take thy seat on the window of our house, and thence conveniently look at the same statue of my husband, whose appearance is quite familiar to thee.

निःसन्देहं धरणिशयनां कातरोक्तिप्रभावां
भ्रातुर्जायां स्वजनशरणां विद्धि मामम्बुवाह ॥९६ २॥

युग्मकम् ।

निःशङ्कः सन् वद तदधुना श्रोत्रपेयं हि तस्मात्
सन्देशन्त्वं घन धनपति-क्रोध-विश्लेषितस्य ।
उत्कर्णाहं पति-विवरणं श्रोतुमुत्कण्ठितास्मि
वेगोन्मुक्त-प्रणयघटित-क्लेषवित्हृत्कवाटा ॥९७।१ ॥

कृत्वा वा मे कठिनहृदयं तोयवाणैर्विदीर्णं
पश्चात्त्वं हृदयनिहितां कस्य मूर्त्तिं समाख्याम ।
प्रीत्या वा कं जलधरपते जीवितेशं भजामि
मा भेतव्यं नहि विरहिणी जीवनत्यागभीता ॥९७ २॥

युग्मकम् ।

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96 (2) I am sleepless. I have no leisure to close my eyes, on account of the pangs of the incessant falls of tears, I have kept open my windows, on account of my heart ache, generated by serious anxieties. I am lying down on the bare ground, all my strength is in my wailings, I am dependent on my relatives, O cloud, take me, for certain, to be thy cousin's consort.

97 (1) Being convinced and intrepid, tell me then, O cloud, the tidings of my husband, who has been banished simply, for the anger of the king of wealth, which are drinkable by the ears. I am waiting to hear those tidings with my raised up ears. I am extremely eager to hear them. I have already opened to thee the shutters of the door ways of my mind, which has tasted the calamities, that are attendants of love.

97 (2) Or, if thou dost like, O cloud, do pierce my

अश्रूणि त्वं न घन विरहात्त्यक्तुमर्हस्यथो नौ
वज्राघात-प्रशमितरुजां कर्त्तुमाशु क्षमो माम् ।
दौत्येन त्वं शमयितुमलं क्रुद्ध-यक्षेशशापं
शोको वैधो नहि समुचितोपायसन्धानशक्त्याम् ॥९८।१॥

घोराराव सजलमरुहा किं शृणोमि त्वदीयं
वक्तुं वार्त्तां स्वपति-कथितां क्रन्दसि त्वं मदर्थम् ।
श्रोतुं वार्त्तां द्रवति हृदयं मे स्फुटत्याशु मर्म्म
शान्तो भूत्वा घन तदधुना जीवनं रक्ष रक्ष ।।९८ २॥

वाढं शक्ता हृदयगलनन्यास्यसंवर्द्धकान्ते
तत्सन्देशं सुकरुणरसा दर्शनीमागतन्ताम् ।

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hard heart, with thy sharp arrows, and open it and see whose picture is painted therein, and whom do I love and adore as my lord. Be not timid to strike at my heart, females do not care or fear to give up their lives, in the painful absence of their dear lords

98 (1) No, thou shouldst not, O cloud, shed tears at our painful separation. It does not befit thee. Thou hast power to terminate our sorrows by throwing at us thy mighty thunder, or thou hast the power, if thou dost like so, to have the curse or order of the king of the Jakshas, annulled, by delivering thy message to him. It is not proper to have recourse to mourning, where there is power to grant proper relief.

98 (2) Oh! Oh What heart-rending exclamations of thine, do I hear ! thou art mixing them with thy tears. Thou art crying in attempting to deliver my lord's message to me. My heart does melt, nay, does burst to hear thy tidings. Please stop now and save my life.

वक्तुन्त्वम्मां विरहिवचनं नार्हसि श्रोत्रपीड़ं
खड्गाघातो नहि समुचित श्यामलायां मृतायाम् ॥९८।३॥

विशेषकम् ।

निष्पन्नान्त्वं कुरु पटहतां मन्दिरस्याङ्गने मे
व्यादानोत्कैश्चकितवदनैर्निर्दिशन्त स्तदा त्वाम् ।
गन्धर्व्वास्ते तरुणवनिता स्तास्तनोद्भिन्नवस्त्राः
श्रामोचन्ते त्वयि सुरपते श्चापरम्यान् कटाक्षान् ॥९९।१॥

नेष्यन्ति त्वां हृदयनिहित-प्रार्थनोद्गीर्णतोयं
केलिक्लान्ता स्त्रिदशवनिता यन्त्रधारा-गृहत्वम् ।

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98 (3) I can well understand the heart rending and tears-extracting tidings of my husband, which do form the highest models of the rhetorical flavour of sorrows. So, thou shouldst not tell me in details, the tidings of my banished husband, which may seemingly appear as drinkable by the ears. It is not proper to strike with swords the helpless females, especially those females, who are, as if, dead already for their sufferings.

99 (1) Please, better do perform the joyous function of the drummer in the court yard of our temple. The music-loving Gandharvas would then point thee out with their mouths, almost wide open for their sudden curiosities. And they and their youthful consorts, the contours of whose towering breasts are plainly perceeptible, by the heavings up of their uneven dresssings, would gaze at thee, with their glances, that are as charming as thy rainbow.

99 (2) When thou, being moved by the earnest and hearty prayers, wouldst pour down thy rain drops, the consorts of the gods, who have been tired for their merry sports, would make thee their shower-bath vaults. The

गर्भाधान-क्षणपरिचयान्नूनमावद्धमाला:
सेविष्यन्ते नयनसुभगं खेऽपिच त्वां वलाका: ॥९९।२॥
युग्मकम् ।

सद्योऽहं किं धरणिलुठिता नाश्रिता वल्लरीव
स्थास्याम्यस्मिन् त्वयि तु जलदे वान्धवे विद्यमाने ।
वा नाघ्राता कुसुम-रचिता सौरभाढ्या सुदृश्या
यास्याम्यस्मिन् स्रगिव घन किं शुष्कतां शोचनीयाम्॥१००॥

ऐश्वर्य्यार्थं धनिजनगणधेय-यक्षार्च्चनं हि
कृत्वा लोका वहुविध धनं प्रार्थितं संलभन्ते ।
कृत्वा प्रीत्या दिवसरजनीं यक्षराजार्च्चनं तत्
प्राप्स्यामीष्टं घन पतिधनं यक्षरूपं न किं मे ॥१०१॥

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cranes that contracted familiarity with thee, at the happy time of their pairings, would fly merrily in the high sky, falling in rows, like garlands around thee and so serve thee, that art charming to the sight.

100. Should I alone, lie down, o cloud, in the presence of a friend like thee, on the bare ground, like unsupported creepers? or should I share the dryness of the worn out flower garlands, which were rich in perfumes and beautiful to the sight, but still are not now touched and smelt by any body?

101. For the sake of acquiring wealth, persons do adore the adorable Jakshas, (who are the guardians of wealth), and do acquire the various sorts of the desirable wealth. Adoring day and night incessantly with ardour, the adorable king of the Jakshas, shall I not get, o cloud, the wealth, in the shape of my Jaksha-husband?

कान्तन्त्वञ्चा नयसि यदि हे चालकाया गृहे-मे
दातुं शक्ता तदहमलकां स्वामि तुभ्यन्तु मे-घ ।
आदौ तत्ते घन मदलकं मार्ज्जयामीह पा-दौ
दास्ये तुभ्यं कनक-पदकान् मेऽथ सर्व्वानतो-ऽय ॥१०२।१॥
सन्तप्तानां त्वमसि शरणं हे सुधीरातिधी-र
दिव्याचारः सरसहृदयो वज्रहस्तस्तथा-च ।
त्वं श्रान्तानां कृषिकनकर स्त्वं पिपासातिदा-यि
तृष्णा-पीड़ा-प्रसमन-करः कातरे तोयदा-ता ॥१०२।२॥
त्रैलोक्यस्था वसथवसता मोहनो मोहन-श्री
धारी दृष्ट्वा द्युतिमदनल-द्योतिभिः काव्यस-त्ते ।

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102. (1). If thou dost bring my husband in my home at Aloka, then I can bestow the very capital of Aloka to thee; but before doing that, I would wipe thy feet, with the locks of my hair of the head. I shall then award thee my gold medals living aside all other things

102 (2) O thou cloud, that art most genteel, thou art the shelter of the heat-tormented persons, thy character is heavenly. Thy heart is soft with kindness, but yet thou art thunder-handed and strong. Thou dost make the toil of the labourers fruitful. Thou dost allay the thirst of the thirsty individuals. It is thou, that dost supply water to the needy persons.

102 (3). Thou art of enchanting beauty and dost enchant the residents of all the three worlds. Observing Aloka, the capital of the king of wealth, thou dost appear to be full of sports in celebrating the ceremony of reciting apt poems,

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102 (1—5) Note. Please notice that the acrostic of the author's name is contained in this joint stanza.

कृत्फुल्लास्य-स्खलितवचनास्फोटितैस्ते: सखी-लो
दृष्टोऽसि त्वं घन धनपते श्चालकां वावलो-क्य ॥१०२।३॥
विद्यारत्न-प्रवलविवुधोत्साहित: सिद्धका-मो
लब्धोपाधि: कविरिव भवं भासि सम्यक् सदे-ह ।
चित्रं काव्यं लिखसि गगने ते करेण प्रिये-न
स्निग्धामूल्यं मधुमय-रसं वर्षसि त्यक्तशो-क ॥१०२।४॥
हंसश्रेणी तव सहचरी गर्ज्जनं श्रोत्रसे-वि
श्राकारस्ते नयन-सुभग: कामरूप: पिना-कि ।
योगाभ्यासा चलतनुनिभ स्त्वं हि सौन्दर्य्यधा-री
सान्ध्यरागरक्तच्छविरविककविश्रेणिमध्ये किरी-टी ॥१०२।५॥
पञ्चभि: कुलकम् ।

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which ceremony seems to be decorated with the glare of the glowing fire, kindled highly with the offerings of melted butter and which is attended with the jokose expressions of thy smiling and cheerful mouth.

102 (4). Thou dost appear merry, like the successful poet, who has been encouraged by the sages, who are taken to be the jewels of learning, and who has been fortunate in acquiring titles of merit. Thou dost compose skilful and pictorial poems, on the vast sheet of the firmament, with thy hand, and being devoid of all sorts of depressions of spirits, thou dost furnish the congenial and invaluable sweet flavoured liquid.

102 (5) The packs of cranes are thy attendants, Thy sounds do administer to the enjoyment of the ears. Thy appearance is charming to the sight and shifting. Thou dost appear beautiful like the distant mountain, used for practising meditation by the great god, the holder of the trident and thou art the prince of poets, who are like the crimson sun of the evening.

लब्ध्वा नित्यं लवणजलधेः पेयमिष्टं सुतोयं
काले काले कृषिफलकरं दुर्लभन्त्व्महार्घम् ।
भूयः प्रेम्णा जलद बहुलं वर्षसि त्वं धरण्यां
के त्वत्तुल्या जनगणगुणग्राहिनः साधवः के ॥१०३॥

स्वार्थत्यागी प्रकृतकुशली ह्यक्षयानन्दभोगी
स्वार्थत्याग व्रत मघहरं श्लाघ्य-दिव्या मरत्वम् ।
स्वार्थत्यागी सहि मम पति र्देशसेवाव्रताय
स्वार्थत्यागी त्वमपि कुरुतत् सार्थकं मेघदौत्यम् ॥१०४॥

ऐश्वर्येशो जलधरपते दीपकल्पः कुबेरः
सत्यं निम्ने प्रसरति सदा अन्धकारस्तु तस्य ।
ऊर्द्ध्वं धूमो शिरसि मलिनो वर्त्तते ग्लानिकारी
ज्वालां तस्य प्रसमितु मलं त्वंहि नान्यो वरेण्य ॥१०५।१॥

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103. O cloud, thou dost daily extract the dirinkable, sweet and pure water from the salty seas, and dost again out of love, rain heavily over the world at times, the said pure water, which is serviceable for the growth of crops and is very valuable and rare. Who are, like thee, prone to appreciate the qualities of individuals? who are so honest?

104. The self-sacrificing individuals do actually know the real means of attaining success, and do know how to acquire and enjoy permanent happiness. The achievement of self sacrifice, which removes sins, is enviable heavenly immortality. My that every husband did undergo self sacrifices, for the services to his own country. Thou art also self-sacrificer, so, make at any cost, o cloud, thy message successful.

105 (1). True it is o lord of the clouds, that Kuber, the

आनन्त-प्रसरित-नभोराज्यराजाधिराजः
नान्योऽसि त्वं सुरपतिसख स्वं प्रतिद्वन्द्विहीनः ।
वंशे जातो भुवनविदिते पुष्करावर्त्तकानां
दुष्टद्रोही त्वमसि भुवने दिव्यविद्युत्कलत्रः ॥१०५।२ ॥

सूर्य्यज्वालां शमयसि चिरं स्वेच्छया तेऽतितीव्रां
का चिन्ता ते शमयितु मथो राजराजस्य तान्तत् ।
ऐश्वर्य्यान्धा विलसनरता नाहवायोपयुक्ताः
ये मूढास्ते तिमिरसदृशा विद्युदुन्मेषदस्याः ॥१०५।३॥

विशेषकम् ।

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king of wealth, is full of lustre, like the flaming lamp, but just below him, does prevail darkness, and over his head there spreads the tormenting foul fumes. None but thou can quench his burning influence.

105 (2) It is thou, that art king of kings of the vast firmament, extending to the distant stars. Thou art no other than the friend of the emperor of gods. There are no rivals of thine Thou art born of the celebrated family of Pooshcarabarta cloud of the world-wide fame. Heavenly lightning is thy consort. It is thou, that art suppressor of tyrants in this world.

105 (3). At thy own will, thou dost suppress the burning rays of the sun, for any length of time. What care hast thou to suppress that burning fury of the king of kings ? Those persons, who are blind for their enormous wealth, are addicted to luxury and revelry. They are not at all fit for fighting. Those, who are ignorant scoundrels, are like deep darkness. They can be quelled at the very flash of the lightning.

योग्यो दूत स्त्वमसि भुवने क्लिष्टनिर्व्वासितानां
दुर्द्दर्पानां त्वमसि भुवने शास्तिदाता मशस्तः ।
यस्मात् सद्यो व्रज धनपते स्त्वालयं नाति दूरं
याचे भिक्षां जलद कुरु मत्क्लिष्टकान्तोपकारम् ॥१०६।१॥

नीरं ह्यग्नेत् समयति भवं पावकं वैरभावं
स्वाश्मध्यस्थं यदि वन्नयुतं योग्यपात्रन्तयोस्तत् ।
नस्यात् सौख्यात् जलद सुखदं सुन्दरं रन्धनं किं
मध्यस्थत्वं कुरु धनपते स्वावयो र्दौत्यकृत्यैः ॥१०६।२॥

जानामीषत् न तव भजनं पूजनं नैव सम्यक्
प्राज्ञा नास्मि स्वजन-शरणा यौवन-क्लिष्ट बाला ।
पादान्ते ते जलज पतितुं पश्य जानासि सार्त्तं
दौत्यं मे तत् कुरु धनपते स्त्वीयकारुण्य-साध्यम् ॥१०६।३॥

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106 (1). Thou art the deserving messenger of the distressed and fanished persons. Thou art the powerful subduer of arrogant tyrants. So please instantly go to the palace of the king of wealth, which is not very distant from this place. I pray thee for mercy, please do this much good, to my distressed husband.

106 (2) Water does always put out the fire, which is of opposite nature, but if strong and proper cooking pot does intervene between them, is not then, o cloud, tasteful cooking effected on account of their friendly co-operation? So, please arbitrate between us and the king of wealth, by acting as a messenger.

106 (3) I do not know, o cloud, any hymns to satisfy thee, nor do I know adequately to worship thee. I am not so enlightened. I am an youth tormented female, dependent

निःसन्देहं जमिजनमनोजात-कारुण्यसारात्
मौनात्तावत् जलधरपते सम्मतिस्ते सुसिद्धा ।
दत्मे मौन त्वमथ सलिलं याचितश्चातकेभ्यः
मौनं लोके भवति नियतं सम्मतेर्लक्षणं हि ॥१०६।४॥

तत् याहि त्वं प्रविस भवनं राजराजस्य तावत्
प्रीत्यालिङ्ग्य नलकणनिभं राजराजं कथञ्चित् ।
धीरं धीरं वद पति-कथा मिङ्गितैर्व्वा रवेर्व्वा
सद्यो दौत्यं कुरु सुफलदं येश्च तैश्च प्रकारैः ॥१०६।५॥

पञ्चभिः कुलकम् ।

प्रीत्या चाव्या सरसरसना नीरवज्रप्रयुक्ता
प्रीतिर्नीति र्ज्जयति भुवने या भवेत् धर्म्मवृत्तिः ।

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on my own relatives. I only know, look at, please, to fall at thy feet So please o thou lord of the clouds, do carry our humble messages, that can be, effectively fulfilled only, out of thy mercy.

106 (4) Surely, o thou lord of the clouds, thy consent to my prayer, is understood simply by thy silence, which generally proceeds from the kindness of the hearts of saintly beings. Being requested even by chatac birds, thou dost supply water to them, maintaining the silenee. Silence is the sign of consent, always in this world.

106. (5). Then do start, please, and do enter into tne palace of the king of kings. Having any how embraced the fiery king of kings, out of love, tell him, please, slowly the tales of my husband, either by gestures or by sounds. Please do perform thy mission successfully, by any means, whatever.

107 (1. The juicy tongue, which is furnished with liquid as well as thunder, should be guided with love and charity. The principle of love, which is the religious faculty, becomes

श्रेयः कल्पः प्रथमसमये कौशलस्य प्रयोगः
कार्य्यासिद्धे रुपचितभये शक्तिरेव प्रयोज्या ॥१०७।१॥
राजत्वं किं कलरव-पिकैः किञ्च कस्मै प्रदत्तं
काकैः कस्मात् हृतमिह कदा कस्य किं कर्कशैस्तत् ।
काकास्तज्याः कलरवपिकाः प्रीतिपूज्या हि शब्दात्
भाषा मिष्टा हरति हृदयं कर्कशा सा भिनत्ति ॥१०७।२॥

युग्मकम् ।

धीरं धीरं वद धनपतिं त्वं हि राजाधिराजः
लोकव्याप्तं निरुपममथो दीप्तियुक्तं यशस्ते ।
चन्द्रो म्लान स्तवहि यशसा भास्करस्तापतप्तः
धीरं भीत्या वहति पवनो वीर-भोग्या धरित्री ॥१०८॥

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successful in this world. It is proper to apply the skill at the commencement. If fears are entertained for achieving of the success by application of skill, then the use of force is to be resorted to.

107 (2). Was any kingdom ever bestowed on any one, by the sweet voiced cuckoos? Was any such kingdom, ever robbed away by the hoarse voiced crows from any body? But it is for the sweetness or otherwise of the voice, that persons are averse against the crows and prone towards the sweet voiced cuckoos. Sweet language does charm the heart, but rude language does hurt it.

108. Please, tell Kuber slowly and softly,--"Thou art the king of kings, thy flaming fame is unparalled in the world. The moon itself is melancholy and the sun itself is heated on account of it. The wind itself is blowing here gently, as if out of fear. The world itself is to be enjoyed by the heroes.

लक्ष्मीदेवी सकृदथ तव ख्यातिपुष्पैः प्रयत्नात्
आसीत्तावत् समभिलषिता ग्रन्थितुं कण्ठहारम् ।
आसीद्दृष्ट्वा चमकितमति श्छिद्रशून्यानि तानि
चिक्षेप द्यु र्व्विपुलगगने तानि नक्षत्र-रूपैः ॥१०९।१॥

तेषां मध्ये खलु विकशित श्चन्द्ररूपेण चैकं
लक्ष्मीयुक्ता भवति धरणी हैमतच्चन्द्रिकाढ्या ।
एकेकाले यदि विकशितं द्रागभवेत्तत् समस्तं
लक्ष्मीमग्ना तदहह भवेत् चन्द्रशोभाप्रभायाम् ॥१०९।२॥

युग्मकम् ।

यक्षाः क्षम्याः प्रचुर करदा स्ते प्रजा राजभक्ताः
कर्त्तव्यं किं वद धनपते यक्षनिर्व्वासनन्तत् ।
क्षुद्रो दोषो न भवति न तत् क्षम्यदोषं क्षमस्व
सत्त्रीकाणा मुचित मथ किं देव निर्व्वासनन्तत् ॥११०।१॥

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109 (1) The goddess of wealth and beauty was once desirous of knitting her neck-lace with the blossoms of thy fame, but was astonished to find that they had no holes (e. i. flaws) and so threw them away and they became the shining stars of the firmanent.

109 (2). Oh how strange ! only one amongst those blossoms has completely blown and has taken the form of the full-moon. The world has become rich with the golden rays of that full-moon. If all those blossoms be completely blown suddenly at one and the same time, then the goddess of wealth and beauty herself would be drowned in the ocean of beauty of moon light of numerous full moons.

110 (1). The Jakshas are thy loyal followers and obedient tenants. They do pay enormous sums as revenues. They are to be pardoned. Tell me, O thou king of wealth, is

त्वद्भार्य्या किं न तव विरहे स्यादथ ज्ञानशून्या
शम्पा वा किं न मम विरहे शक्तिहीना विलीना ।
ज्योत्स्ना वा किं न विधुविरहे क्षीनदीप्तिर्विलुप्ता
यक्षाभावे धरति तु कथं जीवनं यक्षभार्य्या ॥११०।२॥

श्यामा वामाः प्रति यदि कदा कोऽपि मर्त्त्यां करोति
अत्याचारं प्रबलमहितं वा प्रमान-प्रयोगम् ।
अक्षम्यन्तत् न खलु सहते देव सर्व्वंसहापि
याहरा स्तेतत्-विनयविहिताः प्रार्थना यक्षभार्य्यः ॥११०।३॥

विशेषकम् ॥

प्रीत्यानीत्या यदि न भजति प्रार्थना ते फलन्तत्
निर्भीकःसन् कुरुबहुविधं भर्त्सनं ज्ञानदन्तम् ।

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it proper to banish them from the r homes? It is not the case that slight offences do not occur at times. So please pardon the pardonable fault. Is it proper to punish the married individuals with the banishment, so unbearable?

110 (2) Does not thy consort become insensible at thy absence? Or does not the lightning hide herself at my absence? Does not the moon light vanish at the absence of the moon? How can, at the absence of the Jaksha, his consort maintain her life?

110 (3). If any person ever in this world does inflict any tyranny or great injury or dishonour upon the lean and weak females, that is not pardonable. The wide world, that does suffer every thing, does not suffer those misdemeanours. Thou should any how, fulfil the humble prayer of the Jaksha's lady, (for pardoning her lord's alleged fault).

111 (1). If no success is attained by following the course of love and skill, then be fearless and try to convince

धूली घृष्टा कुजन इव सा स्कन्धमारोहतीह
घृष्टोग्रावा पतति चरणे भर्त्सितोऽपीव साधूः ॥१११।१ ॥
संयुक्तास्ते रपि मृदुगुणे पादविन्यस्तहस्ता
स्तौक्ष्णाबाणा इवभुवि न चा वंसजा मर्म्महाः किम् ।
संपुक्तास्ते रपि मृदुगुणैःस्कन्धविन्यस्तहस्ताः
नम्राश्चापा इव भुवि न सत्-वंशजाः किं भवन्ति ॥१११।२॥
ऐश्वर्य्यान्धोऽपितु धनपति र्हिव्यदेवोऽस्ति नान्यः
साधुत्वन्तत्-प्रकृतिरथतत्-मूर्खता स्वोपसर्गः ।

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the king of kings by rebukes and threats. It is the wrong headed and perverse individuals, that are vexed with reproaches ; and like the trodden dust, rise on the shoulders, but the honest individuals are not teased with the reproaches, they are like the trodden pebbles, they roll down to the feet that did tread them.

111 (2) Do not the arrows, which are not made of bamboos of good family or class, pierce the core of the heart, even if they be supplied with pliable soft strings and with amiable qualifications, and even if hands be applied to their feet ? On the other hand, do not the bows, made of bamboos of good family or class bend down, if furnished with the pliable strings of qualifications and even if hands are applied to their necks ?

111 (3) Though the king of kings is blinded with the excesses of riches, Yet he is no other than a heavenly diety. Honesty is his nature, senselessness is his disease. The gods, who are generally rich in morality and religion, do maintain faith and avidity in proper invectives. So take courage and rebuke the kings of kings, in various ways. As for myself I am not fearful at all.

111 (3). Even if the sovereign of treasures, be mistaken

धर्म्माढ्याना सुचितवचनै प्रत्ययःस्यात् सुराणां
निर्भीकः सन् कुरु वहुविधं भर्त्सनं नास्मि भीता॥१११।३॥

भ्रान्तोऽप्यस्मिन् मतु धनपतिः राजराजोऽस्ति नान्यः
हृत्तिस्तस्य स्वजन-सदृश-स्वप्रजा रञ्जने हि ।
नान्या गत्या जलधर वयं राजभक्ताः प्रजाहि
भावाः सर्व्वे हृदयनिहिता सेव तस्मै निवेद्याः ॥१११।४॥

कलापकम् ।

स्वामी मेतत्-त्रिदिव-विदितो यक्षवंसावतंसः
नान्याहन्तत्-सुविदित-महादेव-वंशोद्भवाहि ।
आराध्या मे घन भगवती दर्पहा दुस्कृतानां
भीताहं किं तव तु पुरतो हृद्कवाटं विमुक्तुम् ॥१११।८॥
अस्तग्ज्ञातं भयमनुचितं वीरवंसेऽस्मदीये
लुप्तं शब्दं भयमिति सदा वीरवंशाभिधाने ।

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in his views, Yet he is no other than the king of kings. His duty is to please his subjects, who are to be considered as his own family members. We are, O cloud, on the other hand, no other than His Majesty's loyal subject. All the ideas of our heart, should be laid before him.

111 (4). My husband is an ornament of that very reputed family of Jakshas, which is known and respected even in heaven. I myself am none other, than a descendant of the well known family of the great God. I am the worshipper of Goddess Bhagabaty, who is the suppressor of tyrannical miscreants. Shall I fear to unfold the door of my heart to thee?

111 (5) In our family of heroes, improper fear is unknown. In the dictionary of heroes, there is no such word

यत्भवेत् तत् भुवि तु भविता कर्म्म संसाधनीयं
कर्म्मन्यस्मिन् न तु क्षतिफले स्वाधिकारो जनानाम् ॥१११।५॥

पण्डाहीनो जगति न स किं यो मिमांसा-विमूढ़ः
शङ्काग्रस्तो जड़इव सदा हन्त सन्दिग्धचित्तः ।
भ्रान्तः कर्म्मी वरमपि कदा कर्म्मिनां वा वरिष्ठः
निस्कर्म्मा यः स विफलगतिः संशयो नात्र कश्चित् ॥१११।६॥

षड़्भिःकुलकम् ।

निःशङ्कःसन् वद धनपतिं स्वार्थ-मत्ताः सदा ये
धिक्तान् धिक्तान् प्रहत मुरजे र्निन्दितान् धिक्तु धिक्तान् ।
ये निर्ब्बोधा अनघ मनुजे राज-दण्ड-प्रहाराः
धिक्तान् धिक्तान् मुरजगदितान् धिक्तु भूयोऽपि धिक्तान् ॥११२।१॥

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as fear. Let that befall, which is to befall, in this world. Deeds are to be achieved. The individuals have power to perform deeds, but they have no power to control the results of those deeds.

111 (6). Is he not a senseless fellow in this world, who knows not to arrive at a decision, who is always fearful, who is, of dubious and wretched mind and is alas! always volitionless like material substances. Even the seemingly erroneous workers are, rather at times, the best of workers. But those, who remain always lazy and workless, live for nothing in this world. There is no doubt about that.

112 (1). Being fearless tell the king of treasures—those that are always absorbed and intoxicated with their self interest, fie to them, fie to them! They are rebuked by the beat of tomtoms, fie, o fie to them. Those, that are devoid of common sense and do inflict punishment on

ये सम्राजः पशुकृतिपरा ये प्रजारञ्जका न
धिक्तान् धिक्तान् मुरजगदितान् पक्षपात-प्रनिमान् ।
ये दुर्लंघ्याः शकुनि सदृशा स्तुङ्गगा निम्नलक्ष्याः
धिक्तान् धिक्तान् मुरजगदितान् धिक्तु भूयोऽपि धिक्तान् ॥११२।२॥

ये पापात्माः स्तवनबधिराः स्वीयपादाम्बुपानाः
धिक्तान् धिक्तान् मुरजगदितान् हिंसुकान् निन्दुकान्तान् ।
ये दर्पान्धा विषमकृपणा वञ्चितानां वरिष्ठाः
धिक्तान् धिक्तान् मुरजगदितान् धिक्तु भूयोऽपि धिक्तान्॥११२।३॥

माया-मुग्धा विषय-जड़िता ये गवां गर्द्दभा वा
ये पाषण्डा विरस-वदनाः षण्ड-कुष्माण्ड-कल्पाः ।

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innocent persons, fie to them, they are rebuked by the beat of tomtoms, fie, o fie to them over and over again.

112 (2) Those emperors, who are of beastly behaviour, who are not devoted to please their own subjects, and who are addicted to parti ality, fie to them, o fie to them. Those, who are to be visited with great difficulty, who are like high-going vultures, that look downwards for their desired object, fie to them, fie to them, they are rebuked by the beat of tomtoms. fie, o fie to them over and over again.

112 (3). Those, that are sinners and deaf to exhor tations, those, that drink the washing water of their own feet, (that is praise themselves) and those, that are jealous, and malicious vile defilers of others, fie to them, fie to them. Thy are rebuked by the beat of tomtoms. Those that are bragarts, awful misers, and extremely self-deceived fellows, fie to them, fie to them. They are rebuked by the beat of tomtoms, fie to them over and over again.

112 (4). Those, that are entirely worldly-minded, that are like the oxen of the asses, that are rude ruffians, that

मिथ्या-वाक्या ह्यहदपछ्तता वाभिशापानुरक्ताः
धिक्तान् धिक्तान् मुरजगदितान् धिक्तु भूयोऽपि धिक्तान् ॥११२।४॥
आत्मौपम्या दपर-दुरितान् ये न जानन्ति लोके
येषां शास्त्यै भवति भुवने स्वावतारोहि विष्णोः ।
ये दुश्चिन्ता-नियत-निरता निर्गुणा नेशभक्ताः
धिक्तान् धिक्तान् मुरजगदितान् धिक्तु भूयोऽपि धिक्तान् ॥११२।५॥
ये वा लिप्ता जनवधविधौ वीरनिर्व्वासने वा
धिक्तान् धिक्तान् मुरजगदिताम् लक्षवारन्तु धिक्तान् ।

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are always of melancholy appearance, and that are like the worthless pumpkins of the very oxen, those that are down-right liars, that are arch devils, and that are addicted to the cursing of others, fie to them, fie to them, They are rebuked by the beat of tomtoms or drums, fie, o fie to them, over and over again.

112 (5). Those, that can't understand the difficulties of others, by comparison of self, those, for whose punishment the God Vishnoo becomes incarnated himself, in this world, those, that do always remain pressed under the heavy weight of tormenting anxieties, those, that are devoid of qualifications and those that are not believers and worshipers of the Almighty God, fie to them, fie to them, fie to them. They are rebuked by the beat of drums, fie, o fie to them over and over again.

112 (6). Those that are addicted to the devising of the laws and means of killing persons, and of transporting the heroes from the country, fie to them, fie to them. They are rebuked by the beat of drums, fie to them hundred thousands of times. Those, that are merciless and sword-handed in wounding and killing the helpless

ये वा नारी-हनन-विषये खड्गहस्ता नृशंसाः
धिक्तान् धिक्तान् मुरज-गदितान् कोटिवारन्तु धिक्तान ॥११२।६॥

षड्भिः कुलकम् ।

सङ्कल्पस्ते यदि तु मनसि स्त्रीवधे बोधहीन
अर्थाधिक्यात् वसति यदि ते हृत्सु पैशाच भावः ।
अन्धोऽसित्वं यदि पदभरात् पश्यसि त्वद्धितन्न
दर्पाच्चेत्त्वं स्तवनवधिरो नास्ति ते मङ्गलन्तत् ॥११३।१॥

अप्याकाङ्क्ष्यं यदि वहुधनं सञ्चयो नावसीदेत्
आनन्दस्तु प्रकृत इह किं विद्यते पार्थिवार्थे ।
युष्माभिर्यत् धनमथ सदा मन्यतेऽस्मिन्नमूल्यं
त्यक्त्वाचार्या हरननिरतैः साधुभिर्निद्रवत्तत् ॥११३।२॥

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females Fie to them, fie to them. They are rebuked by the beat of drums. Fie to them tens of millions times

113 (1). If thou dost entertain, o thou senseless, the resolution of killing the female, if devilish ideas reign in thy mind, for the possession of excessive wealth, if thou art blind to thy interests, on account of thy high position, and so canst decifer thy own good, if thou art deaf to solicitations, on account of thy vanity, it will not be to thy advantage.

113 (2). Even if the enormous wealth is desirable, and even if the accumulator of wealth has no cause for anxieties and for pining yet, does the real pleasure subsist in the

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112 (1—6) Note. The sounds of dhiktan dhiktan (धिक्तान धिक्तान) are generally used in certain rhetorical or ornamental flourishes of the musical beatings of drum like instruments (मुरजः) named moorja Dhiktan (धिक्तान) at the same time, means—fie to them.

सद्भावा हि प्रकृतविभवाः स्वीयचित्तस्य विश्वे
प्राणान्तेऽपि त्रिभुवनपथे सर्व्वदा सङ्गिनो ये ।
अत्युद्विग्ना अति-धनिजना भारवाहा खरा वा
अत्यैश्वर्य्यात् क्षुद्ररसि च चेत् नास्ति ते मङ्गलन्तत् ॥११३।३॥

विशेषकम् ।

राजा हि त्वं भवसि भुवने स्वप्रजा-रञ्जनन्ते
कार्य्यं नित्यं नियमकरुणा-धर्म्मनीति-क्षमाभिः ।
धर्म्मस्यान्ते चरम विजयः स्यादधर्म्मस्य हानिः
नान्यस्येदं नियमनिरतं ब्रह्मणो विश्वराज्यम् ॥११४।१॥
न ब्रह्माण्डं न धरणितलं नापि तत् भूमिखण्डं
कस्यापि स्यात् तव धनपते स्याच्च वा भूपतेः स्यात् ।

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worldly wealth ? The wealth, which is always sought after by you, in this world, on the supposition that it is invaluable, is discarded by the saintly sages, who are for the real wealth, and who think the worldly wealth, as a clot of clay.

113 (3). The real treasures are the good ideas of one's own mind in this world, which accompany the owner even after his death, during the enternal journey of life. The possessors of excessive wealth are always very anxious and uneasy, they are the bearers of very heavy weights like asses, if thou art mean, on acconnt of excessive wealth, it will not be to thy advantage.

114 (1). Thou art the king in this world. It is thy duty, always to render satisfaction to thy own subjects, by thy well observed regulations, mercy, virtuous policies and by forgiveness. Virtue becomes successful at the end, and injuries follow from vice. This well regulated domain of the universe, belongs to none else, but to the Almighty Creator.

सर्व्वाधर्म्मा विधिनियमिताः स्यादथान्नह्न-दण्डः
ब्राह्मं सर्व्वं जगदिति वृथा स्वाभिमानो जनस्य ॥११४।२॥

प्रच्छन्नस्तत् परःपर-विधेः स्वक्रिया-कौशलं हि
स्वप्नातीता विविधविषयाः सृष्टिमध्ये तु सन्ति ।
ये नायत्ता धनिन इह हि ये न विज्ञान गम्याः
नाहङ्कारात् परिपुरिहा सो त्वया देव हेयः ॥११४।३॥

विशेषकम् ।

एताभ्योऽन्याः समुचित-कथा या त्वदुद्भाविता वा
सन्त्येतासु श्रुति-सुख-वहा या कथास्ते मनोज्ञाः ।
सङ्क्षेपैस्ताः सुरुचि-नियमैः राजराजाय वाच्याः
सर्व्वाकाङ्क्षा परिमित-कथा-सत्प्रथा पालनीया ॥११५॥

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114 (2). Neither the universe, nor this earth, nor any portion of its land, does belong to any body, nor to thee, thou sovereign of wealth, nor to any king, whatever All sins are under regular control They can not any how escape punishment The entire world belongs to the Al mighty God, The vanity of egoism of persons is empty and fruitless

114 (3). The process of workin; of the extremely good God, is hidden. There are many things in this creation, which are not even dreamt of, which are not to be obtained by the wealthy individuals and which are not even reached by the flights of philosophic thoughts. There is no greater enemy than one's own egoism and vanity So, sir, please lay aside thy vanity and egoism

115. If, besides these, other proper expressions or say ings be planned by thee, and if some of these sayings be approved by thee, then these, planned or approved sayings

उद्देश्यन्ते यदि न फलति स्वीय-चारूपदेशैः
स्यात्तत्त्याज्यं वरमिह हि नः कष्टमस्तूग्रतापम् ।
कार्य्यस्तस्मै तदपि घन न स्वीयशक्ति-प्रयोगः
राजास्माकं सहि धनपतिः सोऽस्ति नः पूजनीयः ॥११६॥

धारापातै र्न कुरु घन त ह्यालकां नीरमग्नां
तीव्रै र्व्वात्वं न कुरु करका-जालपातैस्तु भग्नाम् ।
वज्राघातै रपि न कुरु तां भूमि-लीनां विचूर्णां
भूचित्रात्त्वं न कुरु घन त ह्यालकां वा विलुप्ताम् ॥११७॥

भूचित्रात्त्वं यदि तु घन वा तां विलुप्तां करोषि
विश्लिष्टं मा कुरु धनपतिं स्वस्त्रिया स्वं कदापि ।
सस्त्रीकानां विषम दुरितं नास्ति निर्व्वासनाद्धि
लोके तेषां भवति मरणा ह्यातिरिक्तं सदा तत् ॥११८।१॥

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should be laid to His Majesty, the emperor, according to the rules of fine taste. After all, thou shouldst preserve the good rule of brief and moderate sayings, which is liked by every body.

116. If thy purpose be not fnlfilled, by thy sound advices, then that purpose should be given up. Rather, let our pangs assume their furious burnings, in this world, yet let not there be, O cloud, any application of thy force over him, for that very sovereign of riches, is our king, and he is to be adored by us.

117. So, do not, o cloud, immerse Aloka, by the downpour of rain drops, nor do break it down to pieces, by incessant hail storms, nor do reduce it to powders, to make itself, lost in the womb of the earth, nor so, do efface it, o cloud, from the map of the world.

118 (1). If thou dost, o cloud, efface this Aloka, from

Note 118 (1) Please notice the crowing idea of the poem in this stanza.

तन्मानन्त धनपतिपदं रक्षितुञ्चार्हसि त्वं ।
सम्मानार्हो दसजनन्नृपोऽपि प्रजानां भवेत् यत् ।
भूपेशोऽसौ वहुजनगण-प्राणपालो धनेशः
अर्हत्यस्मात् सच सुरवरो मेघ नो राजभक्तिम् ॥११८।२॥

कष्टात् किञ्चित् यदितु कथितं दुष्टवाक्यं भ्रमात् वा
षघ्राहृतन्तत् स्थितमिव जले कण्टकं पद्मिनीनाम् ।
भ्रान्तोऽप्यस्मिन् जगति सवलः शासकः शान्तिदाता
राजा पूज्यो भवति नियतं राजभक्ति श्च धार्य्या ॥११८।३॥

विश्लेषकम् ।

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the map of the world, then, even in that case, don't separate the king of riches from his consort at any time. There is no other dire danger, for the married couple, than the banishment of either of them, in this world, It always exceeds in sufferings, than their deaths.

118 (2). Person, like thee, should preserve His Majesty's dignity and his royal position. While the supporter of a digit of persons only, is respected by the people, It is out of question, in the case of the sovereign of riches, who is the king of those supporters, and who does support innumerable persons. So, His godly Majesty deserves, o cloud, our loyalty.

118 (3). If, on account of excessive pangs, or out of any mistake, some rude expressions have been used, then, like the thorns of the lilies, that are dipped in water, these rude expressions, should not be headed. For it is our conviction, that, if the king maintains his mistaken views, even then, being the mighty ruler and preserver of peace,

सम्पाद्यैतां सपदि जलद प्रार्थनां मे समग्रां
कारुण्यैस्ते प्रकृति-निहितै स्त्वत्-सहायाश्रितायाः ।
देशानिष्टान् विचर विजय-श्रीसदा-सम्भृत-श्रीः
भूयात् ख्याति स्तव तु तड़िता पिप्रयोगो न भूयात् ॥११९॥

श्रुत्वा वार्त्तां सुभय-कथितां मर्म्म-पीड़ा-प्रदान्तां
सद्यो गत्वा धनपतिगृहं मेघदूतो महात्मा ।
सस्त्रीकः सन् सजल-नयनो दीनभावो वरेण्यः
प्रीत्यानीत्या युगपदवदत् ताञ्च वार्त्तां कुवेरम् ॥१२०॥

"श्रुत्वा वार्त्तां जलद-कथितां तां धनेशोऽपि सद्यः
शापस्यान्तं सदय-हृदयः संविधायास्तकोपः ।

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the king is always to be adored, and loyalty is alway to be observed.

119. Having fulfilled all the prayers of this thy supplicant, without delay, out of thy own kind disposition, and having been flushed with the lustre, attendant to success, do roam, o cloud, to different countries at thy own will. Let there be thy reputation through out the world, and let not ever be there any separations from thy consort, the lightning.

120. Having heard the painful words of both the Jaksha and his consort, and having at once gone to the palace of the king of riches, the noble cloud messenger in company of his consort, told simultaneously to Kuber, the alleged message of jaksha and of his consort very humbly, with tears in his eyes, according to the rules of regard and love.

121. Having heard the messages, delivered by the cloud, and having had kindness and *no* anger in his heart, the king of riches instantly cancelled his cursing order,

संयोज्यैतौ विगलित-शुचौ दम्पती हृष्टचित्तौ
भोगानिष्टा नविरत-सुखं भोजयामास शश्वत्" ॥१२१॥

—— :o: ——

इति महाकवि-कालिदासानुगामि काव्यभूषण कविपञ्चानन-विद्यारत्न-
विद्यारत्नाकर माम्दपुरकहीनुर-भारतरत्नोपाधिक-
श्रीत्रैलोक्य-मोहन-गुह-नियोगि-
कविकिरीटि बि-ए-बि एल
विरचिते
मेघदूत-परिशिष्टे मेघदौत्याख्ये काव्ये
उत्तर मेघः समाप्त स्तथा मेघदौत्याख्यं काव्यं
समाप्तम्।

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allowed the husband and the wife to meet remorselessly each other in very great joy and supplied them with unceasing entertainments and continual enjoyments.

THE END
of the posterior cloud, in the sequel to
Meghdootam, namely, in Meghdoutyam, the
message of the cloud messenger, composed by
TRAILOKYA MOHAN GUHA NIOGI.
Kabikireetee, B. A., B. L., who is the
holder of the titles of
The Poem-ornamented Poet,
the Eloquent Diety of Poets,
the Jewel of Learning,
the Ocean of Learning, Mahmudpoor Cohinoor,
and the Jewel of India, and who is a follower of the
great poet, Kalidas.

THE END
Of the book of Meghdoutyam also.

मेघदौत्यम्

[मेघदूत-परिशिष्टम् ।]

मेघदौत्य-परिशिष्टम् ।

APPENDIX

TO THE MESSAGE OF THE CLOUD MESSENGER.

मङ्गलाचरणाष्टकम् ।

म मौं मा म म मा मा म
मा म मा म्म म्म मा म मौं ।
मा मा मा म म मा म्मा मा
म म्म म म म म म्म म ॥ १ ॥

अस्य पदविश्लेषणम् ।

The analysis of the above stanza.

ममौ + मा + मम + मां + ऽमां + म
म + औं + म + मा + अं + मं + मं + ऽमा + ममौ ।
मा + मा + मा + मं + अमा + मा + मा
म + मम + मम + मं + मम ॥ १ ॥

अस्य सानुवादान्वयः ।

The construction of the above stanza, with its English Translation.

श्री (हे—O) म (धर्म्मराज यम—Pluto) मम (मे—my) मा (जननी —mother) मां ममौ (मां परिमापस्वकार—weighed me.)

म श्री म मा (विष्णु ब्रह्मशिवानां लक्ष्मीः—The Goddess Lukshmi of the triad of Vishnoo, Brahma and Shiva) श्रा (स्मरणे—It is remembered) ममौ (परिमास्वकार—weighed) श्रं (विष्णुं –Vishnoo) मं (ब्रह्माणं—Brahma) मं (शिवं—Shiva).

मम मा (मे जननी—my mother) [ममौ इत्यूह्यम्—weighed, understood] मं (ब्रह्माणं—Brahma) मम मा (मे जननी—my mother) [ममौ इत्यूह्यम्—weighed, understood] मं (विष्णुं— Vishnoo) मम मा (मे जननी—my mother) [ममौ इत्यूह्यम्— weighed, understood] मं (शिवं—Shiva) मा (जननी दुर्गेति प्रोक्षः— mother, that is Goddess Doorga) श्रमा (श्रजननी—Unmotherly) मा (न—not) [भवतु इत्यूह्यम्]—be, understood.]

मार मार मार मार मार मार मार मा
मार मार मार मार मार मार मार मा ।
मार मार मार मार मार मार मार मा
मार मार मार मार मार मार मार मा ॥ ७ ॥

अस्य पदविश्लेषणम् ।

The analysis of the above stanza.

मार + मार + मा + रम + आरं + आर + मार + मा + रमा
मार + मार + मार + मार + मा + रं + आर + मा + रमा ।
मा + रमा + रमा + अरं + आर + म + अ + रं + आरं + आर + मा
मार + मार + मा + रं + आर + मा + रमा + रमा + अरमा ॥ ७ ॥

अस्य सानुवादान्वयः ।

The construction of the above stanza, with its English Translation

मार मार मा (स्मरजिनाशकस्य महादेवस्य इति यावत् —The Goddess Lukshmi of the destroyer of cupid) आसीत् इत्यध्याहार्यम् । -who is, understood मार मा (कामदेवस्य माता — mother of cupid) रमा (लक्ष्मीश्च —and is Lukshmi) रम आरं (पत्युः पार्श्वं -the company or side of her husband) आर (प्राप —obtained)

मा (जननी —mother) रमा (लक्ष्मीः Lukshmi) आसीत् इत्यध्याहार्यम् । —who is, understood मार मार मार मार मा (कामनाशकस्य यमस्य च लक्ष्मीः—the Goddess Lukshmi of the destroyer of cupid and of Pluto) रं (अनलदीप्तिं —the lustre of fire) आर (प्राप— Obtained)

मा (जननी—mother) आसीत् इत्यध्याहार्यम् । -who is, understood रमा रमा (महालक्ष्मीः—Lukshmi of Lukshmi) आरं (प्राक्—soon) म अ रं (हरि हरस्य दीप्तिं —the lustre of Hari and Hara) आर (प्राप—obtained) आरं (गमनं—going away) मा (न—not) आर (प्राप—obtained)

मार मार मा (मृत्युञ्जयस्य लक्ष्मीः -The Goddess Lukshmi of the conqueror of death) रं (अनलदीप्तिं —the lustre of fire) आर (प्राप—obtained) रमा रमा (महालक्ष्मीः दुर्गेति यावत् -The Maha Luksh-mi that is the Goddess Durga) अरमा (अलक्ष्मीः—Un propitious) मा (न —not) भवतु इत्यध्याहार्यम् । —be, understood.

— o —

मा मा मा मा मा मा मा मा
मा मा मा मा मा मा मा मा ।
मा मा मा मा मा मा मा मा
मा मा मा मा मा मा मा मा ॥ ८ ॥

अस्य पदविश्लेषणम् ।

The analysis of the above stanza.

मा + मा-मा + मा-मा-मा + अमा + मा
मा + मा-मा + मा-मा-मा + अमा + मा ।
मा + मा + म-अ-मा + मा-मा + अमा + मा
मा-मा + अमा + मा + मा-मा + मा + अमा ॥ ८ ॥

अस्य सानुवादान्वयः ।

The construction of the above stanza, with its English Translation.

मा (जननी—mother) [याहि इत्यूह्यम् ।—who is, understood] मा मा (जननीनां जननी—mother of mothers) मा मा मा (जननीनां जननीनां जननी—mother of the mothers of mothers) अमा (अजननी—unmotherly) मा (न—not) [भवतु इत्यूह्यम् । —be, understood).

मा (लक्ष्मीः -Goddess Lukshmi) [याहि इत्यूह्यम् ।—who is, understood] मा मा (महालक्ष्मीः—Lukshmi of Lukshmi) मामामा (महालक्ष्मीनामपि लक्ष्मीः—Lukshmi of Moha-Lukshmis) अमा (अलक्ष्मीः unlucky) मा (न—not) [भवतु इत्यूह्यम् ।—be, understood].

मा मा (माता लक्ष्मीः) [याहि इत्यूह्यम् ।—who is, uuderstood] मा मा (लक्ष्मीदेव्याः जननी—Lukshmi's mother) म अ मा (हरि हरस्य लक्ष्मीः—Lukshmi of Hari and Har) अ मा (अलक्ष्मीः—unlucky) मा (न—not) [भवतु इत्यूह्यम् ।—be, understood.]

मा मा (लक्ष्मी-माता—mother Lukshmi) अमा (अलक्ष्मीः—unlucky) मा (न—not) [भवतु इत्यूह्यम् ।—be, understood] मा मा (महालक्ष्मीः दुर्गेति यावत्—Moha—Lukshmi, that Is Goddess Doorga) अमा (अलक्ष्मीः—unlucky) मा (न—not) [भवतु इत्यूह्यम् ।—be, understood.)



ग्रन्थकारस्योपाधि पत्रीकावली ।

[The title-conferring letters, received by the author on the publication of his Sanskrit poem Geet Bharatam

[गीतभारतम् ।]

कविकिरीटिनामोपाधिदानपत्री । १ ।

[Kabi Kiritee (Prince of Poets Title Conferring Letter 1)

त्वद्गीत-भारते काव्ये त्रैलोक्यमोहन त्वया ।
नैपुण्यं दर्शितं सम्यक् पाण्डित्यं सुप्रकाशितम् ॥ १ ॥
अमृतं वर्षितं दिव्यं अजस्रधारया किम् ।
स्तुता समर्च्चिता गीता माता भारत दैवता ॥ २ ॥

REMARKS.

The followihg books, published by the Vaidic pundit Prosanno koomar Vidyaratna, can be had at the Vaidic office, no 103 Manicktola street, Calcutta.

In Debnagar Type.

1. Rick Veda Sanghita, with Shayanacharjee's rare and valuable commentaries and with Pada Patha and the signs of short and long vowel pronounciation Complete in five volumes Price 75 Rs.

2. Do. Sam Veda Sanghita Price 50 Rs.

3. Do. Jajoor Veda Sanghita. Price 50 Rs.

4. Aitareya Brahmana, appertaining to Rick Veda, by Mahidas. Price 40 Rs.

5. Nirookta, by Jashka, Price 50 Rs.

In Bengali Type.

6. The Bengali translation of the Mantra portion of Rick Veda. Price 3 Rs.

महाकवि-पदाङ्कास्ते स्वरूपमनुवर्त्तिता: ।
राजभक्तिर्महामान्या विशेषत: प्रदर्शिता ॥ ३ ॥
भिक्टोरियास्मृते: कीर्त्तिसौधं रम्यं सुनिर्म्मितम् ।
अत: "कविकिरीटोति" परमोपाधिना वयन् ॥ ४ ॥
कलिकाता-स्थिताम्नाय-सभापक्षात् प्रयत्नत: ।
भूषयाम: कवे त्वां हि महाकविजनोपमम् ॥ ५ ॥
ससार-नव्य-काव्यादि रचनाभि निरन्तरम् ।
उपाधि-गौरवं रक्ष सरस्वती-कृपावशात् ॥ ६ ॥
भूयास्ते धीर दीर्घायु र्भगवत्यनुकम्पया ।
भूयादैश्वर्य्यवृद्धिस्ते भूयात् सिद्धो मनोरथ: ॥ ७ ॥

शिवं ते पन्थानम् ।

कलिकाता वेदसभात:
१३१० वङ्गाब्दीय सौर
पौषमासस्य अष्टादश-
दिवसीया ।

कलिकाता वेदप्रचारिणी नाम
सभा-पति-स्मार्त्तचूडामण्युपाधिक-
भाम्बूदपुर-'वेददीप' श्रीप्रसन्नकुमार
शर्म्मा विद्यारत्नस्य ।

"सरस्वती श्रुति-महती न हीयताम् ।"

विद्यारत्नाकरोपाधि-दानपत्री । (२)

[Vidya Ratnakar (Ocean of Learning) Title Conferring Letter (2).

वङ्गप्रदेशीय-मयमनसिंहान्तर्गत टाङ्गाइल विभाग संस्थित मासुदपुर-वास्तव्येन श्रीमता त्रैलोक्यमोहन-गुह-नियोगिना संस्कृत भाषाविरचितस्य गीतभारत-नाम काव्यस्य रसमाधुर्य्यं भाषा-वैचित्रे प्रसादगुणविशिष्ट-सुललित-पदविन्यासं च मङ्गनपुरणमवलोक यद्भि रस्माभि र्नव-कवि-वरोऽसौ प्रोत्साहयितव्य इति मारस्वतोत्सवेऽस्मिन्नद्य पावनास्थ-पण्डित-सभायां वयं विद्यारत्नाकरोपाधि-मण्डनेनैनं भूषयामः। प्रार्थयामहे कविवरोऽयं सुललित-पद-समन्वित-सालङ्कार-रसात्मक-नव-नव-काव्योद्भावनेनास्य गौरवं स्वकीयं यशश्चानुनं रक्षिष्यतीत्यलं पल्लवितेन। पावना। १८२५ शकाब्दीय सौर माघस्याष्टमदिवसीया।

विद्यारत्नाकरस्यास्य दीर्घं भूयात्तु जीवनम् ।
भूयाच्चास्य मनस्कामसिद्धि र्वाणी-कृपावशात् ॥

पावना दर्शनविद्यालयाध्यापकस्य
श्रीसूर्य्यकान्त देवशर्म्म तर्कतीर्थ शास्त्रिणः;

पावना संस्कृत-साहित्य-विद्यालयाध्यापकस्य
श्रीगोपालचन्द्र देवशर्म्म काव्यतीर्थस्य ।

पावनान्तर्गत-हिमाइतपुर-निवासिनः स्मृत्यादि-शास्त्राध्यापकस्य
श्रीभगवच्चन्द्र देवशर्म्म शिरोमणेः ।

पावना निवासिनः श्रीमद्भागवतादिपुराणशास्त्राध्यापकस्य
श्रीलाद्वैतवंशस्य श्रीमुरलीमोहन देव शर्म्म गोस्वामिनः ।

काव्यभूषणोपाधि-दानपत्री । (३)

(Kabya bhooshan Poem-ornamented poet)
Title conferring Letter.) (3)

कल्याणभाजन वि-ए-वि-एल्-कविकिरीटि-विद्यारत्नाकरोपाधिक
श्रीयुक्त त्रैलोक्यमोहन-गुह नियोगि महोदय-मङ्गलनिकेतनेषु ।

वङ्गराजाधीन वरिशाल-सुगौरव-
कीर्त्तिपात्रावतंसाढ्य विद्योत्साहि-महामति- ॥ १ ॥
श्रीयुक्त-राखिणी-राय चौधुरिणः पुरोहितात् ।
अल्पकालान्निमित्तन्तत् प्राप्य ते गीतभारतम् ॥ २ ॥
तत्पाठात् परमप्रीता वयं सर्व्वे बभूविम ।
त्वन्नपुण्यं विविच्याथ विस्मिताःस्मो निरन्तरम् ॥ ३ ॥
ईश्वरं साक्षिणं कृत्वा सत्याग्रहैः समादरैः ।
कणसी मोक्षदा विद्यालय-विद्वत्समाजतः ॥ ४ ॥
भूषयामः कविं त्वां हि काव्य भूषण-भूषणैः ।
परिचयो नवालापो यद्यप्यस्ति त्वया सह ॥ ५ ॥
तथाप्यस्माकमाख्यानं ज्ञातत्वाज्ज्यं त्वया कवे ।
वर्द्धय प्रीतिमस्माकं गृहाणत्वोपाधिभूषणम् ॥ ६ ॥
"श्रीमतो भवतोभव्यं याचितं भवसन्निधौ ।
यतो नो भावुकानां हि भवत्-भव्यं हि कारणम् ॥"

वरिशाल जेलान्तर्गत कणसी
पोष्टालयभुक्त कणसी
मोक्षदा चतुष्पाठीतः ।
१३११ बङ्गाब्दायाः
सौर १२ श्रावणस्य ।

अध्यापकस्य
श्रीतारकचन्द्र देवशर्म्म-
स्मृतिभूषणस्य ।

कविपञ्चाननोपाधिदान-पत्री । (४)

[Kabi-Panchanan (The eloquent deity of poets) Title-conferring Letter. (4)

सुगीतभारतं काव्यं भावादिपरिपूरितम् ।
त्रैलोक्यमोहनाख्येन लोकार्थं यत् प्रकाशितम् ॥ १ ॥
तत्काव्यं दुर्लभं मन्ये भारतस्य महाधनम् ।
प्रत्येकगुणिना पाठ्यं महायत्नेन सर्व्वदा ॥ २ ॥
अतः स्थानीय धीराणां पञ्चाद्दत्तो मयादरैः ।
कविपञ्चाननोपाधिः त्रैलोक्यमोहनाय तं ॥ ३ ॥

फरिदपुर-जेलान्तर्गत
आवदुल्लावाज पोष्टाल्यभुक्त कायुलीवेड़ाग्राम ।
तर्कपञ्चाननोपाधिक श्रीगङ्गाचरण देवशर्म्मणः ।
१३११ वङ्गाब्दायाः सौर २१ श्रावणस्य ।

भारतरत्नोपाधिदानपत्री । (५)

[Bharat Ratna (Jewel of India) Title Conferring Letter' (5)

(भारते भारती भाति भातु नस्तत्पदे मतिः ।)

त्रैलोक्यमोहन कवे तव गीतिकाव्यं
दृष्ट्वा वयं सुदमिताः परमां हि सम्यक् !
भावान्वितं श्रुतिसुखं जयदेववर्त्म
त्रैलोक्यमोहनमिति प्रतिगीतिभाव्यम् ॥ १ ॥
आर्य्यावनिस्मृतिहृतं नृपभक्तिपूर्णं
सङ्क्षेपतः स्वनुकृत-प्रतिकाव्य-विश्वम् ।

त्वद्गीत-भारत मतः सुखदं कवीनां
आभात्विदं रसविदां हृदि काव्यमात्यम् ॥ २ ॥

काव्यानां सुषमां जुगोप सुषमा काव्यस्य ते प्रस्फुटा
पाठ्यं भूपति-पाठमन्दिर-वरे मन्यामहे तद्ध्रुवम् ।
यत्त्वं भारत-कीर्त्ति-गीत-निपुणो रत्नोपमस्तत् कवे
तुभ्यं "भारतरत्न" नाम परमोपाधिं प्रदद्मो मुदा ॥ ३ ॥

भूयाद् दीर्घन्तव नव-कवे चायुरिन्द्र-प्रसादात्
भूयाद्‌वृद्धिः सुकृति-निरता काव्यचर्च्चानुरागात् ।
आशा भासा विमल-यशसा भान्तु ते सर्व्वदा सा
काशात् काशा स्फुरतु सुरसा काव्यशक्तिः सुभाषा ॥ ४ ॥

वङ्गप्रदेशीय मयमनसिंहान्तर्गत टाङ्गाइल विभागस्थित पाकुटिया पोष्टालयाधीन तेघरी पण्डितसभातः ।
१३११ वङ्गाब्दीय सौर कार्त्तिक मासस्य सप्तम दिवसीया ।

नाटोर राजधानीस्थ महाराज्ञी हेमाङ्गिनी-संस्थापित संस्कृत-विद्यालयाध्यापक-तेघरी-निवासि विद्यारत्न भट्टाचार्य्योपाधिक-श्रीरमणीमोहन देवशर्म्मणः ।
तन्त्रादि शास्त्रज्ञ-गुरुता व्यवसायि तेघरी-निवासि भट्टाचर्य्योपाधिक श्रीशशिभूषण देवशर्म्मणः ।
परीक्षापदकधारि व्याकरणतीर्थ-सिद्धान्तभूषण-भट्टाचार्य्योपाधिक तेघरी-निवासि-श्रीयोगेशचन्द्र देवशर्म्मणः ।

साभिनन्दन-मामुदपुर-कह्योनुरोपाधिदानपत्रो। (६)

[Mahahmadpoor Cohinoor-title-conferring address of welcome.] (6)

अपूर्व्वकाव्यं तव गीतभारतम्
अपूर्व्वशक्ति स्तव हे महामते।
विमुक्तकण्ठाः पूजनीय-पण्डिताः
सदैव गायन्ति तवाद्य गौरवम्॥ १॥

नृपाभिषेकोत्सव-वर्णनैस्तव
स्वनामदेशो हि समुज्ज्वलीकृतः।
चितीतिहासे कनकाक्षरे ध्रुवं
प्रपूज्य-मामूदपुरं पदं गतम्॥ २॥

त्वया स्वनामाद्य सुसार्थकीकृतं
त्वमेव मामूदपुरे कह्योनुरः।
अतः कवे त्वां तदुपाधिभूषणैः
विभूषयामः स्वसभा-समुत्सवैः॥ ३॥

भवेषु भूयात् तव दीर्घजीवनं
भवेषु भूयात् बहुश स्तवोन्नतिः।
महेश्वराशीर्व्वचनै र्निरन्तरं
व्रतञ्च भूयात् तव साधितं भवे॥ ४॥

वङ्गप्रदेशीय मयमनसिंहान्तर्गत
टाङ्गाइल विभागस्थित आटिया-
मामुदपुर पोष्टायत्तभुक्त
मामूदपुर सभातः।
१३११ वङ्गाब्दाया:
सौर ९ कार्त्तिकस्य।

सभापति
विद्यारत्न-भट्टाचार्य्योपाधिक-
मामुदपुरस्थ भद्रमण्डली-गुरुवंशीय-
श्रीरमणीमोहन देवशर्म्मणः।

मामूदपुरनिवासिनः ।

श्रीअक्षयकुमार देवशर्म्म राय गोस्वामिनः ।

श्रीशरच्चन्द्र देवशर्म्म राय गोस्वामिनः ।

श्रीअश्विनीकुमार देवशर्म्म राय गोस्वामिनः ।

श्रीमदभयाचरण चक्रवर्त्ति कविराजस्य ।

श्रीप्राणनाथ घोष चिकित्सकस्य ।

श्रीकृष्णकमल घोषस्य ।

श्रीमदुमेशचन्द्र घोषस्य ।

श्रीश्यामाचरण दे दासस्य ।

श्रीदिनेशचन्द्र गुह नियोगिनः ।

श्रीकैलासनाथ गुह नियोगिनः ।

श्रीयामिनीमोहन गुह नियोगिनः ।

श्रीयोगेन्द्रनाथ गुह नियोगिनः ।

श्रीरमणीमोहन गुह नियोगिनः ।

श्रीसतीश चन्द्र गुह नियोगिनः ।

श्रीभवगोविन्द नियोगिनः ।

अनुमोदकस्य

कलिकाता-विश्वविद्यालय-वि-ए-एम-ए-सुवर्ण-पदक-चतुष्टय-धारिणः गवर्नमेण्ट-ष्टेट्--स्कलार--काम्ब्रिज्--विश्वविद्यालयोपाधि-परीक्षोत्तीर्ण श्रीप्रफुल्लकुमार चक्रवर्त्तिनः ।

श्री वैकुण्ठचन्द्र गुह नियोगिनः ।

स्मार्त्तचूड़ामण्युपाधिक मामूदपुर-वेदद्वीप-श्रीप्रसन्न कुमार विद्यारत्नस्य ।

विद्यारत्नोपाधि-दानपत्री । (७)

[Vidyaratna (Jewel of Learning) Title Conferring Letter] (7)

अकारि काव्यं गीत-भारताख्यं त्रैलोक्य-नियोगि गुहवंशजेन ।
प्रशंसितोऽयं कविगण्य-श्रेष्ठः प्रदत्तोपाधिः खलु विद्यारत्नः ॥ १ ॥

हिमभूधरबाला धृत-नरमाला नरकरमाला कृत-काञ्ची
भुजगाधिपहारा त्रिभुवनसारा नूतन-धारा-धरकान्तिः ।
अतिविस्तृतवदना सुरनतचरणा भीषणदशना दिग्वसना
त्वां रक्षतु काली भैरवपाली कृतकरताली कौतुकिनी ॥ २ ।

वङ्गप्रदेशान्तर्गत
बरिशालान्तःपाति गैलाग्रामस्थ
नीतिविकाशिनीनाम सभातः ।
१३१३ वङ्गाब्दीय सौरपौष
मासस्य द्वितीय दिवसीया

गैलाग्रामस्थ नीतिविकाशिनी
नाम सभापण्डितस्य
शिरोरत्नोपाधिक
श्रीरामचरण देवशर्म्मणः
श्रीनिवारण चन्द्र देवशर्म्म
कृतिरत्नस्य
श्रीशशिभूषण देवशर्म्म
पदरत्नस्य ।
श्रीरजनी कान्त देवशर्म्म-
विद्यारत्नस्य ।



उपाधिसमर्थिका पत्रिकावली ।

(The title approving Letters.)

१ । त्वद्वत् सुशिक्षितो लब्ध-प्रतिष्ठः सुकविः कृती ।
उपाधि-भूषणै र्युक्त इति श्रुत्वास्मि हर्षितः ॥ १ ॥

(It has been a source of much delight to me, to hear that a good and successful poet of great learning, like you, has been adorned with titles)

महामहोपाध्याय-पण्डितराज-तर्करत्नोपाधिकस्य रङ्गपुर-निवासिनः श्रीयादवेश्वर देवशर्म्मणः ।

२ । तुभ्यं यत् कृतिने योग्योपाधिरत्नावली वुधैः ।
यत्नैः समर्पिता मान्यै स्तद्धि प्रीतिप्रदं मम ॥ १ ॥

(It has given me much pleasure to learn, that several bodies of revered pundits conferred Jewels of titles, to a deserving and successful poet, like you.)

ढाकान्तर्गत मानिकगञ्ज-विभागस्थ वेतिल-पोष्टालयभुक्त मितड़ा-निवासिनो मितड़ा-वेदान्तविद्यालयाध्यापकस्य वेदान्त-वाचस्पत्युपाधिकस्य श्रीहृदयानन्द देवशर्म्मणो भट्टाचार्य्यस्य ।

३ । सदुपाधिप्रदञ्चारु काव्यन्ते गीतभारतम् ।
सद्भावभक्तिपूर्णन्तत् माधुर्य्यादि-गुणान्वितम् ॥ १ ॥
विद्यारत्नाकराख्यातः कविकिरीटिनामकः ।
यदुपाधिस्त्वया लब्धः सोऽस्माकमनुमोदितः ॥ २ ॥

(Thy excellent poem Geet Bharatam is fit for securing good titles for you It is full of good ideas, venerations, sweetness and other qualificatims. The titles of Kabi-kiritee (Prince of poets) and Vidyaratnakar (Occean of learning) which you received already, are approved by us.)

पावना--धर्म्माधिकरण -व्यवहारोपजीवि-सभा---सभ्यविशेषाणां वक्तृतासारांश:।

[वि-ए-वि-एलुपाधिक श्रीयुक्त दुर्गासुन्दर देवशर्म्म राय-
वि-ए-वि-एलुपाधिक श्रीयुक्त हरेन्द्रनारायण देवशर्म्म राय-
वि-ए-वि-एलुपाधिक श्रीयुक्त ज्ञानदागोविन्द देवशर्म्मचक्रवर्त्ति-
एम्-ए-वि-एलुपाधिक श्रीयुक्त मोहिनीमोहन लाहिड़ि देवशर्म्म-
वि-ए-वि-एलुपाधिक श्रीयुक्त वनमालि देवशर्म्म मजुमदार-
एम्-ए-वि-एलुपाधिक श्रीयुक्त तारकनाथ मैत्र-देवशर्म्म-
हरिपुर भूम्यधिकारि श्रीयुक्ताभयाचरण मैत्र-देवशर्म्म-
वि-ए-वि-एलुपाधिक श्रीयुक्तामूल्यचरण वन्द्योपाध्याय-देवशर्म्म-
एम्-ए-वि-एलुपाधिक श्रीयुक्त रणजिच्चन्द्र लाहिड़ि-देवशर्म्म-
कलिकाता-महामान्य-हाइकोर्ट-व्यवहारोपजीवि-पावनावासि-
वि-ए-वि-एलुपाधिक श्रीयुक्त विनयकुमार वर्म्म राय-
वि-ए-वि-एलुपाधिक श्रीयुक्त प्रवोधचन्द्र लाहिड़ि-देवशर्म्म-
प्रभृतीनां विद्योत्साहि-महात्मनां प्रयत्नात् सम्पादक श्रीयुक्त महिमचन्द्र-देवशर्म्म-मजुमदार-महात्मना-पावनान्नदा-गोविन्द पवलिक् लाइब्रेरीगृहे सभा समाहूताभूत्।]

वक्तृताकारकस्य।

(१) सभापत्यु: पावना-मिउनिसिपालिटी-पूर्व्व-सभापत्युश्च कलिकाता-महामान्य-हाइकोर्ट-व्यवहारोपजीविन: पावनावासिनो वि-ए-वि-एलुपाधिकस्य श्रीगिरीशचन्द्र रायस्य।

(२) 'मर्त्त्य पारिजात' नाम-वङ्गाख्यायिकाकारस्य श्रीईश्वरचन्द्र देवशर्म्म भौमिकस्य।

(३) पावना-डिष्ट्रिक्ट्-वोर्डं सहकारिसभापत्युः पूर्व्वाध्यापकस्य एम्-ए-वि-एलुपाधिकस्य श्रीदुर्गाकान्त देवशर्म्म-चक्रवर्त्तिनः ।

(४) सहकारिसम्पादकस्य वि-ए-वि-एलुपाधिकस्य श्रीजगदीश चन्द्र रायस्य ।

(५) पावनानन्दगोविन्द-पवलिक्-लाइब्रेरी--सम्पादकस्यो-त्तरपाँड़ा-कलेजपूर्व्वाध्यापकस्य एम्-ए-वि-एलुपाधिकस्य श्रीसीता-नाथ देव शर्म्माधिकारिणः ।

(६) पावना मिउनिसिपालिटी-पूर्व्व-सभापत्युर्व्वि-ए-वि-एलु-पाधिकस्य श्रीवरदाप्रसाद वसोः ।

४ । प्राप्यापूर्व्वं सुकाव्यन्ते प्रीतोऽस्मि गीतभारतम् ।
तथा मत्वा महायत्नं संस्कृताध्यायने तव ॥ १ ॥
ज्ञात्वा त्वया किरीटानि लब्धानीह नवानि च ।
सुयोग्योपाधिरूपाणि सुपण्डित-करादिति ॥ २ ॥

"(I duly received your admirable Sanskit poem Geet Bharatam. I rejoice to find that you have kept up your studies in Sanskrit and have gathered fresh laurels from the hands of eminent Sanskrit scholars of Bengal, in the shape of titles, which you so fully deserve.)"

माघादि-विविध-कविगणविरचित-संस्कृत-काव्यानुवादकस्य ग्रन्थकार-सहाध्यायिनः पूर्व्व-डेपुटिमाजिष्ट्रेट्पदारूढ़स्य चट्टग्राम-फेयारी-टाङ्ग-लज्-निवासिनः एम्-ए-वि-एलुपाधिकस्य श्रीनवीन-चन्द्र दास कविगुणाकरस्य ।

अभिमतावली ।

OPINIONS.

५। असाधारणः कविरसि त्वम् ।

(You are an extraordinary poet.)

नवद्वीपनिवासिनः संस्कृत-साहित्याध्यापकस्य विविध संस्कृत-ग्रन्थकारस्य न्यायरत्नोपाधिकस्य श्रीअजितनाथ देवशर्म्मणः ।

६। अत्युत्कृष्टं काव्यमस्ति ते ।

(Thy book is very beautiful indeed)

नवद्वीप-विवुध-जननी सभा-सम्पादकस्य वाचस्पत्युपाधिकस्य श्रीसितिकण्ठ देवशर्म्मणः ।

७। कृती त्वमसि निश्चितम् । निःसंशयं अत्याश्चर्योऽस्ति तवाध्यावसायः ।

(You are really a successful poet Your perseverance is undoubtedly very astonishing)

दिनाजपुर-महाराज-सभापण्डितस्य पटिकानाम-संस्कृतकाव्य-कारस्य तर्कचूड़ामण्युपाधिक श्रीमहेशचन्द्र देवशर्म्मणः ।

८। त्वद्गीतभारतं काव्यं यत्नेन पठितं मया ।
नैपुण्यैः पदलालित्यैः पूर्णं मधुमयं हि तत् ॥ १ ॥
असि त्वं धन्यवादार्हो गुणग्राहि सतां सदा ।
भूयात्ते वर्द्धिता शक्ति र्भूयात्ते वर्द्धितं यशः ॥ २ ॥

(Your book Geet Bharatum has been carefully read by me. It is very sweet and full of skill and melodious expressions. The appreciative readers can not but thank you always for the same. May thy power and reputation be enhanced.)

वङ्गप्रदेशान्तर्गत-मयमनसिंहाधीन-कालालिया-पोष्टालयभुक्त कालालिया—स्मृतिशास्त्रविद्यालयाध्यापकस्य तर्करत्नोपाधिकस्य श्रीकार्त्तिकेय शङ्कर देवशर्म्मण: ।

९ । कविवरजयदेवस्यानुकृत्यै सुकृत्ये
त्वमसि सुकृतकार्य्यैः कीर्त्तिवां स्वं प्रकामम् ।
प्रथममसृतदाने ते व्रतं साधितं यत्
कविवरजयदेवो दिव्यमाधुर्य्यदाता ॥ १ ॥

(You have been very successful in your laudable attempt of imitating the happy poet Joydeva. You have a grand monument, erected by thy wonderful deed Thy devotion in distributing the nectre, has been fruitful, for the poet Joydev is, indeed, the distributer of heavenly nectre)

काशोम्बाजार-महाराज-साहाय्योकृत-वहरमपुर कालेज-पूर्व्व-संस्कृताध्यापकस्य सटीक-सांख्यदर्शन-प्रकाशकस्य वेदान्तचञ्चूपाधिकस्य श्रीपूर्णचन्द्र देवशर्म्मण: ।

१० । "श्रुत्वा च कविता: काश्चित् ग्रन्थकर्त्तुर्म्मुखादहम् ।
प्रभूतं विस्मयं प्राप प्रथमं परमं ध्रुवम् ॥ १ ॥
विस्मयार्णवमग्नेन स्मृतं तत्र पुन: पुन: ।
कवित्वं दुर्लभं लोके शक्तिस्तत्र सुदुर्लभा ॥ २ ॥
अविज्ञातगुणापि स्यात् सत्काव्ये भणिति: परा ।
कर्णेषु मधुनो धारां वमतीति विनिश्चितम् ॥ ३ ॥"

(I was highly astonished to hear, for the first time, the recitals of certain stanzas (of Geet Bharatam poem) from the very mouth of the author. It repeatedly reminded me, of the oft quoted lines, namely.—The qualifications of poets, are rare, in this world. Power therein is rarer still. Though

the special merits of the utterances of good poets, remain unexplained at the time of hearing, yet they do pour unto the ears, the rain drops of honey.)

पावना-दर्शनविद्यालयाध्यापकस्य तर्कवागीश काव्यतीर्थो-पाधिकस्य श्रीफणिभूषण देवशर्म्मण: ।

११ । पश्यामि च्चमतास्ते मत्-मातृभाषा-विभूषणे ।
भाषा सा मृतभाषा तु तदनुशीलने व्रतम् ॥ १ ॥
धन्योऽसि त्व मसामान्यं कृतित्वन्ते सुवर्णने ।
श्लोका: सर्व्वे वदन्तीह महोच्चं सुगुणान्तव ॥ २ ॥

("I wonderfully admire your vast proficiency in our mother language, and heartily thank you, for its cultivation, as this has, now-a days, become a dead language. All the poems speak very highly of your extraordinary ability.")

वङ्गप्रदेशान्तर्गत-वरिशालजेलास्थ-कीर्त्तिपाशा-पोष्टालयभुक्त कीर्त्तिपाशा-निवासिन: भूम्यधिकारिण: वि-ए समुपाधिकस्य श्रीरोहिणीकुमार सेनस्य ।

१२ । "सुवचन रचनायां सिद्धहस्तोऽसि धीमन्
मनुकृतजयदेव: सुन्दरन्ते कवित्वम् ।
सुरवरगणभावं त्वं गतो भूस्थितोऽपि
तवगुणगणगाने कस्य न स्यात् प्रवृत्ति: ॥"

(You have a master hand in composing excellent verses. You have successfully imitated the happy poet Joydeva, Grrat is your poetic power. Remaining on this earth below, you have attained the high status of the great gods. Who shall not be disposed to sing and extol your qualifications ?)

वङ्गप्रदेशान्तर्गत-ढाकाजेलास्थ-रोयाइल-पोष्टालयभुक्त-रोयाइल-निवासिन: चन्द्रप्रताप-परगणाधिकारिण: एम्-ए-समुपाधिकस्य श्रीराजेन्द्रमोहन देवशर्म्मण: ।

१३ । प्राञ्जलं मधुरञ्चारु काव्यन्ते गीतभारतम् ।
सर्व्वेषां पाठकानां हि सुबोध्यमतिसुन्दरम् ॥ १ ॥
महाराज्ञी-स्मृतिख्याति-सूचकं कीर्त्तिमन्दिरम् ।
कायस्थरचितन्तस्मादस्माकं गौरवप्रदम् ॥ २ ॥

("The poem (Geet Bharatam) has been written in a simple and sweet sanskrit, within the scope of understanding of ordinary readers. The sonorous rhyme and the memory of Her late Gracious Majesty (Queen Empress Victoria) which it commemorates, combined with the fact, that it comes from the hand of a fellow Kayastha, make us really proud of the work")

वङ्गप्रदेशान्तर्गत-मयमनसिंहजेलास्थ-टाङ्गाइल-विभागान्तर्गत-कागमारि-पोष्टालयभुक्त-वेड़ावुचना-ग्रामवासिन: तत् पुस्तकालय-सम्पादकस्थानीयस्य श्रीयदुनाथगुह नियोगिन: ।

१४ । भाषा सञ्जिवनीविद्या-मण्डितस्त्वं कविर्भुवि ।
समानीतं युगं नव्यं त्वयेतीह सतां मतम् ॥ १ ॥
गौड़स्य गौरवन्त्वं हि सामूदपुरगारवम् ।
भारतस्यापि देशस्य गौरवन्त्व ससंशयम् ॥ २ ॥
दिवि तुङ्गामनन्ते हि निर्द्दिष्टमीश्वरेण तत् ।
न स्यान्नष्टं कदा सह्यां त्वत्कीर्त्ति गीतभारतम् ॥ ३ ॥
मुग्धीकृतोऽस्मि काव्येन त्वद्गीतभारतेन हि ।
मुग्धीकृता स्तथान्येच येभ्यो वितरितं हि तत् ॥ ४ ॥

("I may style you the poet of our Renaissance, and many have done so, along with me.

You are the glory of Mahahmadpoor, of Bengal,—nay, of India.

A separate elevated seat in heaven, has been ordained for you, by the ever-merciful Father. Your work will never perish. Your Geet Bharatum simply charmed me, and many others, whom I gave the share of that sweetness.")

बि-ए-समुपाधिक-पावनाजेलान्तर्गत-वाणीनगर-निवासिनः श्रीयदुनाथघोषस्य।

निम्नलिखित पण्डितमण्डली ग्रन्थकाराय भूरिप्रशंसा-सूचिकाः पत्रिकाश्च ददौ।

(The following pundits also gave to the author very favourable opinions.)

१५। वङ्गप्रदेशान्तर्गत-मूलाजोड़-संस्कृत-कालेजाध्यापकस्य तर्करत्नोपाधिकस्य श्रीहरीशचन्द्र देवशर्म्मणः।

१६। वङ्गप्रदेशान्तर्गत-मयमनसिंहजेलास्थ-पाकुटिया-पोष्टा-लयभुक्त-मानड़ा-ग्राम-निवासिनः श्रीकरुणाकान्त शास्त्रि-देव-शर्म्मणः।

१७। उक्त-मानड़ा-ग्राम-निवासिनः तर्करत्नोपाधिकस्य श्रीयुक्ताभयचरण देवशर्म्मणः।

१८। वङ्गप्रदेशान्तर्गत-मयमनसिंहजेलास्थ-हालालिया-संस्कृत-विद्यालयाध्यापकस्य विद्यारत्नोपाधिकस्य श्रीगुरुदासदेवशर्म्मणः।

१९। वङ्गप्रदेशान्तर्गत-मयमनसिंहजेलास्थ-पाथराइल-पोष्टा-लयभुक्त-पाथराइल-निवासिनः स्मृतिरत्नोपाधिकस्य श्रीजगच्चन्द्र देवशर्म्मणः।

२० । वङ्गप्रदेशान्तर्गत-मयमनसिंहजेलास्थ काँठालिया पोष्टा-लयभुक्त-काँठालिया-निवासिनः सांख्यतीर्थोपाधिकस्य श्रीकेदारनाथ देवशर्म्मणः ।

२१ । वङ्गप्रदेशान्तर्गत-ढाकाजेलास्थ-रौहा-पोष्टालयभुक्त रौहा ग्राम-निवासिनः स्मृतिरत्नोपाधिकस्य श्रीतारानाथ देवशर्म्मणः ।

२२ । वङ्गप्रदेशान्तर्गत-वरिशालजेलास्थ-रुणसी-पोष्टालयभुक्त रुणसी-पूर्णचन्द्र-संस्कृत-विद्यालयाध्यायिनः काव्यतीर्थोपाधिकस्य श्रीशरच्चन्द्र देवशर्म्म प्रभृतीनां वहु वहुपण्डितानाम् ।

Other opinions of eminent pundits, like Mahamahadhyapak (Professor) Luiquist Pundit Krishnakamal Bhattacharja, M. A. B. L., have already been attached to Geet Bharatum.

Most of the above-mentioned opinions, were given in Bengali and some in English. For the sake of convenience, they have been rendered into Sanskrit, with free English translations, wherever needed. Some opinions were in Sanskrit, which have been furnished with free English translations also. The signs of quotations " ,, will indicate the original language of the opinions.

Other opinions when received, will be published at suitable occasions.

इति मेघदौत्य-परिशिष्टम् ।

The End of the Appendix to the Message of the Cloud-Messenger.

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NOTICE.

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The following Sanskrit books of the author, printed in Debnagar type and furnished with English translations, can be had at the Sanskrit Depositary. No. 30 Cornwallis Street, Calcutta.

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TRAILOKYA MOHAN GUHA NIOGI
KABIKIRITEE, B.A.B.L., the author.
His Present address.
Pabna Bar Pabna Post Office. Bangal. In India.

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